

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion; and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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CHANGES OF FIFTY YEARS.

An Address Before the Nationalist Club of Boston.

JOHN RANSOM BRIDGE.

It is difficult to fully realize to what extent our ways of living and our social relationships have been altered by the mechanical changes of the past fifty years. Steam and electricity have practically annihilated space, placing the different sections of the country in close communion. Hand labor has been displaced by the use of machines to a most marvelous extent. With a higher degree of general intelligence among the masses there is also developing a more sensitive nervous organization, a finer physical instrument for the man, capable of greater enjoyment or of keener suffering. In all these particulars we are leading the other nations of the world, and we should naturally expect that the brilliant burst of speed which we have made toward a higher state of civilized life would be accompanied by a general breaking down of the barriers of oppression and injustice, which exist only where the many are the slaves of the few. Yet in the face of what should be, no sensible person can seriously consider the direction in which the business world is moving without coming to the conclusion that we are approaching a state which, for the masses, means a condition of industrial slavery. Indeed, in some sections, this is a truth in practice, if not in name. It is as Mr. Bellamy has stated in his address before the Free Religious Association:

"It is not difficult to forecast the ultimate issue of the concentration of industry, if carried out on the lines at present indicated. Eventually, and at no remote period, society must be divided into a few hundred families of prodigious wealth on the one hand, a professional class dependent upon their favor but excluded from equality with them and reduced to the state of lackeys and underlings, a vast population of working men and women, absolutely without hope of bettering a condition which would year by year sink more and more helplessly into serfdom."

We who live in the manufacturing centres of New England know how true this is when considered from the standpoint of the overworked and underfed mill hand. I wish that Michael Lynch's description of the life of a workingman, as he puts it in the *Nationalist*, could be read every Sunday morning from the pulpits of our churches to the kid-gloved audiences. I will quote the paragraph which epitomizes the life that thousands of honest men and women, here in New England, are leading:

"To be born in a crowded and, perhaps filthy, tenement house; to run the gauntlet of a thousand ills during infancy; to suffer the pains and even to a child, the ignominy of poverty; to be scantily educated and turned out into the world as a bread-winner for the family at an age when the children of those more fortunate are but just leaving the nursery; to be compelled to labor at something not of your own choosing and, perhaps, distasteful to you; to marry and to beget children; to still live in poorly furnished and ill-ventilated apartments; to struggle on

through long years, sometimes years of panic, when work is scarcely to be had at any price; to walk the streets idly in the winter time when your expenses are greatest; and then just when you become perfected in your trade, when your skill should make you a more valuable man than ever, to feel your strength fall and your limbs stiffen, your strength fall and be cast aside as useless; to see the long years of your labor wasted for a mere subsistence; to drag on by hook or crook a few years more of hopeless struggle and discontent, or perhaps, if you are so fortunate, to live on the charity of poverty-stricken or grudging children; finally, to have the grave close over you, leaving others as luckless to strive on as hopelessly. This is the life of the workingman, not the unskilled laborer alone, but of the mechanic. And for the woman, his sister, there is no change save that her education is poorer, her lot begins earlier and is more confined, and her wages are pitifully smaller."

But this is a phase of our New England life with which you are all familiar and many of you have no doubt, at times, cast a longing eye toward the great west, with its natural resources unequaled in any country under the sun, and wished that you could leave behind forever the crowded tenement house and the close air of the factory and get out onto the broad acres of a western farm, with its freer life and chance for a nobler development of body and soul. Fifty years ago the realization of this dream was possible for almost any man. But how many of you know that within the past few years there has been a change in large sections of the west and northwest in the condition of the small farmer that is producing a retrograde movement from a state of comparative independence to one that soon will be in parallel with the days of feudal Europe. Owing principally to the competition of the great "bonanza" farms, statistics for the past fifteen to twenty years show that the ownership of the land is rapidly passing into the hands of the capitalists, and the former landowners are becoming tenants. These great bonanza farms are simply immense food factories covering from a thousand to five hundred thousand acres. There are thousands of them and their area would make several states the size of Massachusetts. This land is largely owned by foreign capitalists who are non-residents. The productions of these farms are being brought into competition with the products of the small farms and is producing the same result that followed when the cotton and woolen factories began, fifty years ago, to compete with the spinning wheels and looms of our mothers and grandmothers. Between the blanket of Eastern mortgages and the competition of the non-resident "bonanza" monopolist, the small western farmers are being crowded out of their possessions and are becoming tenants instead of owners. Mr. William Goodwin Moody, author of "Land and Labor," has compiled from the census of 1880 a table showing the number of tenant farmers in the United States and he has found the number to be over a million, or some two hundred thousand more than the entire holdings of England, Scotland, Wales and Ireland combined. And of these facts Mr. Moody says:

"Here is exhibited a development in the monopoly of the lands of our country, and an extension of the tenant system, that dwarfs to littleness anything that the world has before witnessed. In England the proudest of her aristocrats... find their limits of possession a long way within two hundred thousand acres, and there are but three who hold more than one hundred thousand acres each. But in our country the possessions of individual capitalists pass far beyond the hundreds of thousands into the millions of acres, and the corporations into the tens of millions. The tenant system of Great Britain has been the growth of ages—of more than a thousand years—fashioned and welded by the bloody swords and lawless brutalities of generations of robber barons and rulers who governed only to plunder; whose unwritten law was, 'let him get who hath power, and let him keep who can.' But with us the tenant system is the growth of only about a quarter of a century, under the operations of written law, and already it has reached a magnitude that belittles the work of the feudal barons."

Of the "bonanza" farms Mr. Moody has much to say. His statistics in regard to ownership, wages, number and condition of employees, were, in a large number of cases, collected upon the ground. I will cite an extract or two of what he says concerning the Grandin farm of 40,000 acres, near Fargo, Dakota.

"The facts which I have gathered show, that upon the Grandin farm, for example, during the four weeks of seed time from April 1st to April 30th, there were 150 men employed; during the six weeks of harvest, from August 1st to September 15th, there were 250 men, at wages that would hardly support the workers during the time they worked; while for the five months from November 1st to March 31st there would be only ten men, as estimated for the coming winter; but in fact only five men were employed during that period of the past season, with neither woman nor child at any time. On the whole 5300 cultivated acres of the Grandin farm there was not one family finding there a permanent home, where there should have been at least one to every fifty acres of land in crop... And so of 65,000 other acres belonging to the same parties, when brought under cultivation it should have a fixed population that would be continually adding to the wealth of the coun-

try and making demands for the school and the church, instead of a non-resident ownership that is heaping up colossal fortunes by skinning the land, impoverishing the people, and leaving the country without homes.... Yet these huge tracts of land are being developed, cultivated, and made to yield as was no farm in the days of our fathers. Now, machinery and a few score or a few hundred hirelings and animals, to run and attend the machines, do the work under the eye of the overseers. The hirelings... the human animals... are worked for a few weeks or a few months in the year, paid barely enough to live on for the time being, and then are turned out and driven from the place, to tramp or live as best they can, no matter what may be the want and misery of their lives, whilst the brute animals and machines are well housed and cared for. The owner of the farm has a property interest in the brute, but no interest whatever in the human animal other than that of getting the greatest possible amount of work for the least amount of compensation. The most valuable improvements are for the protection of the brutes and the machinery, while the human tillers of the soil have neither right nor interest in anything they see or touch or produce. In this way the finest sections of our country, in tracts running up to eight hundred or more square miles... areas that would give fifty acres of plow land to more than a thousand families, and to our fathers would have furnished homes, ample employment, and comfort to more than ten thousand people... are now without even one home and furnish but transient and uncertain employment to a few hundreds."

In the face of these facts it is not surprising that some of the representatives of the labor organizations should look upon their struggle against this increasing power as a hopeless one and should be led to the declaration "that these questions (between labor and capital) can be finally decided and forever by no other means than the sword." And many a shrewd millionaire has also read the handwriting on the wall and knows that the day of conflict may be forced, while the world is yet asleep to the real condition of things.

It is for this reason that the Pinkertons' private army already numbers thousands of men. It is for this reason that the coal barons are organizing a veritable army of their own. It is for this reason that the merchants of Chicago have contributed several hundred thousand dollars to the United States government for the purchase of a large tract of land near that city on which to establish a military post. It is for this reason that the representatives of the plutocrats could, on short notice, muster a greater number of fighting men in Chicago, New York or Pittsburgh than could the commanding officers of the United States army. The corporations and syndicates are beginning to surround their possessions with a cordon of private soldiers because they work with one hand upon the pulse of their employees and they understand the meaning of the quickening rush of blood. It is a pity that they also do not understand that every attempt of the few to rob the many of the just fruits of their labor has ever been followed by a social cataclysm. America will be no exception to the rule if her people allow those who have the wealth and the power to selfishly use their gifts, making them a curse to humanity, instead of a blessing. And it is against this system that the Nationalists are raising their protests. And in raising this protest they have taken a stand which marks the dawning of a new era in our political life. The old parties have been founded on, have preached and have practiced the doctrine that "to the victors belong the spoils"—a doctrine of tyranny for the masses, to the full extent of the centralization of power in the hands of the victors. But the Nationalists have recognized the fact that the Creator designed the earth and the fullness thereof for all, not for the few, and in their declaration that the "principle of the Brotherhood of Humanity is one of the eternal truths that govern the world's progress on lines which distinguish human nature from brute nature," have they found the true and only key to the labor question and a permanent state of civilization. This declaration, that all men are created equal, is not in words of a sentimentalist, but the statement of an absolute law higher than any human enactment—a law which insists that one man's rights shall end where another's begins; and we are still face to face with that stern, unrelenting Nemesis which demands that we work out, in our lives, the problem of the Brotherhood of Man. And now allow me to say, before I close, that if there are present members of the Single Tax League or of any Socialist organization, that I have spoken to them, as much as to the members of the Nationalist Club. Their goal is the same as that outlined by Edward Bellamy. If they express it in different words, it is of no consequence. The doctrines of socialism and of Henry George alike are efforts in opposition to human slavery. The different schools may teach different methods of breaking the shackles, but they are really two sections of an army of which the Nationalist movement is the third, each section organized to fight the injustice and inhumanity of our present system. I feel sure that in the near future there will be a union of the three divisions for common action. At present, each section is doing, in its own way, a good work. Little of a practical nature is possible, no radical reform measures may be expected, until we can wake up a majority of the people to a realizing sense of the glorious possibilities that

now lie within their grasp. For the present we must talk, teach and spread the truth until even the poor wretch who sells his vote at the polls understands that he is selling for a song what, if cast in the interests of the cause we represent, will return to him a priceless treasure. He will also have helped to make possible that dream "of an enlightened and care-free race of men and their ingeniously simple institutions, of the glorious new Boston with its domes and pinnacles, its gardens and fountains, and its universal reign of comfort"—a type of the city of the future. In helping to make this dream a fair reality there is not one here, to-night, unable to take a part. For those who believe in the cause but would leave the work to others, there are the burning words of Julian West:

"While yet I gazed with unspeakable thankfulness upon the greatness of the world's salvation and my privilege in beholding it, there suddenly pierced me like a knife a pang of shame, remorse, and wondering self-reproach, that bowed my head upon my breast and made me wish the grave had hid me with my fellows from the sun. For I had been a man of that former time. What had I done to help on the deliverance where at I now presumed to rejoice? I who had lived in those cruel, insensate days, what had I done to bring them to an end? I had been every whit as indifferent to the wretchedness of my brothers, as cynically incredulous of better things, as besotted a worshiper of Chaos and Old Night, as any of my fellows. So far as my personal influence went, it had been exerted rather to hinder than to help forward the enfranchisement of the race which was even then preparing. What right had I to hail a salvation which reproached me, to rejoice in a day whose dawning I had mocked?"

SCIENCE OR THEORY? WHICH?

Mrs. Gestefeld Asks the Question and Answers it.

Mrs. Eddy's Position from the Standpoint of a Logical Thinker and Able Teacher of the Old Thought in New Dress.

To the Editor of the Religio-Philosophical Journal.

Your editorial in the issue of September 21st, contains a statement which will be heartily subscribed to by all unprejudiced persons both in and out of the ranks of the Christian Scientists. It is this: "It would seem to the unregenerate as though anything deserving the name of science, and especially when fortified with the adjective Mrs. Eddy employs, should admit of being so perspicuously stated as to its principles that no mistakes could occur; and that these principles might be correctly expounded by those who had passed through the aforesaid Metaphysical College."

The announcement in the public press of the closing of the Massachusetts Metaphysical College, has naturally aroused much comment and criticism. It brings to an issue—fortunately for the interests of "Christian Science"—the question, "Is it science or is it only Mrs. Eddy's theory?"

The claim has been made by her and by her personal followers, that what was taught at this college under the name of "Christian Science" was science; that it had its principle which was demonstrable and provable when perceived and applied; that all could gain this proof and demonstration who followed the principle to that end. But the course pursued by her and by those whom she has designated her "loyal students," has contradicted this claim at every point and set up another.

She and they have insisted that it was impossible for any one to gain a correct understanding of "Christian Science" except they acquired it through her personal teaching, because no one could explain Mrs. Eddy's ideas but herself.

This latter claim places "Christian Science" upon a theoretical instead of a scientific foundation, and makes it dependent for its sustenance upon the individual whose ideas constitute its substance. If one claim is true—provable as such—the other cannot be. If "Christian Science" embodies a principle which is provable and demonstrable, needing only perception and understanding for this result, then that is what needs to be explained and not Mrs. Eddy's ideas. If those ideas are in accord with this principle, then the explanation of one will be the explanation of the other; if not, the explanation of one will clash with the explanation of the other.

Mrs. Eddy's claim for herself personally has been, from the beginning of her work, one that has clashed with her claim for her teachings. There could be no unity between them for they were opposite in their very nature. If what she taught as "Christian Science" was what she declared it to be, that fact placed it at once outside the limits of proprietorship and was a standing contradiction to every claim made by her and her "loyal" students founded upon proprietorship.

The divisions in the ranks of so-called Christian Scientists—a division which has justly drawn forth adverse criticism—has been caused, mainly, by the setting up of these opposite claims; by the recognition on the part of many of them that if one is true the other can not be; by the proof gained that "Christian Science" is science and not theory—not Mrs. Eddy's ideas; by the standing firmly by the proven fact instead of acceding to the demands made from the basis of the other claim.

That this is the correct position is unwittingly acknowledged by every act of Mrs. Eddy and her followers, even to this latest and apparently most incomprehensible one. The movement has grown to such proportions that she has "no alternative but to give up the whole thing." If that which is embodied in "Christian Science" is proving itself to be true, it will necessarily grow out of the weak grasp prompted by the egotism and vanity that would hold it to itself. The only alternative will be to let go, for the onward march of principle must leave behind those who will not move with it.

If the claim made that Mrs. Eddy's personal teaching is so all-essential and important; if a correct understanding of "Christian Science" is impossible otherwise, what is going to become of those unfortunate mortals who have not as yet received it? If the Massachusetts Metaphysical College is the only place where such teaching can be had, where shall they direct their steps now that its doors are closed?

If Mrs. Eddy's claim is true, that she is "God's chosen one appointed to speak the truth to this age," how dare she "give up the whole thing"? How can she throw up her appointment and turn her back upon both God and those benighted mortals unto whom she was sent, leaving them necessarily, in that case, without the hope of salvation?

If she—as was said to the writer by one of the Directors of the Church of Christ (Scientists) of Chicago—is "the way"—an opinion with which the hearer dared to disagree; if none of us can reach that consciousness which is heaven except through her, what are these unfortunate going to do now that "the way" is closed? How dare she bolt and bar it by giving "up the whole thing"? What can a god mean by appointing one mortal as the deliverer of the race and making such a mistake as to appoint one who would give up his work and leave the majority of the race without deliverance, that being the reward of those who had sat at Mrs. Eddy's feet and acknowledged her only as the "God-appointed"?

If "Christian Science" is Mrs. Eddy's ideas and no one can explain them but herself, and she now ceases to explain them, and no correct understanding of "Christian Science" can be gained unless she does, and "Christian Science" is that revelation which can alone save mortals from mortality and its attendant consequences, how can Mrs. Eddy reconcile it with her conscience to withdraw from her God-given work when such withdrawal must necessarily bring the propagation of "Christian Science" to an end? This must be the result if her claims for it, in connection with herself, are true; and that she must believe them true is the only discoverable excuse for her maintenance of them; and the like belief of her personal followers for their help to that end.

"He that hath eyes to see, let him see." This last act of Mrs. Eddy's is the unwitting acknowledgment that her claims for herself, personally, are untrue, because not in accord with the principle which is the backbone of "Christian Science." Every one of them—and they have been made so prominent they have shut out the very nature of "Christian Science" from those who have accepted them—is brought to an end by this course of action; a consequence inevitable, for principle moves all obstacles from its path and moves on over to manifestation.

If Mrs. Eddy's teaching has been what has been claimed for it; if it is the "only correct statement of 'Christian Science';" if no one is, has been, or can be correctly taught except taught by her; if this is a fact and one that warrants the making of any sacrifice, however great, in order to obtain it—as has been claimed—the logical sequence is that her pupils are correctly taught; that their sacrifices made in order to obtain her teachings have not been made in vain; that having received correct instruction they can state what has been stated to them and so can carry on the work in their turn.

But is this the demonstrated result of Mrs. Eddy's teaching? Hardly; for according to her last announcement and the claims preceding it, the work must stop because she will teach no more. "The work is more than one person can accomplish," and in all the years that Mrs. Eddy has taught pupils the principles of "Christian Science" teaching in that time, as is claim 4, over four thousand students, no one or ones of these four thousand have gained sufficient understanding of what they were taught to teach in their turn—to help do that work which is "more than one person can accomplish."

What a showing! What grand and convincing evidence offered to the world that "Christian Science" is science, demonstrable and provable as such!

If this is the result of Mrs. Eddy's twenty years of teaching, what is its special value? If those whom she has taught have received for themselves that which was of value for them personally, but valueless otherwise—which must be the case if it cannot pass through them to others—has she done more than propagate her own opinions? Has her teaching been identical with that found in the gospels as is claimed? That teacher sent forth many, not only to do the works that he did, but to "preach the gospel."

If Mrs. Eddy's students cannot do this in their turn, the fault must lie with their teacher and the teaching for they have complied with the conditions required for a correct understanding—according to the claims put forth; yet the fact that the Massachusetts Metaphysical College must close its doors because Mrs. Eddy ceases to teach, proves con-

(Continued on Eighth Page.)

QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunication between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.
6. What are the greatest needs of Spiritualism, or, to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY THOS. HARDING.

1. My father and mother were members of the Church of England (Episcopal). I had been baptized into it also when an infant, but at the age of say 25 (having been married to the only daughter of a Quaker lady who probably will survive me), I became interested in "Silent Worship," which is at antipodes with all outward religious forms and displays; and I still love to sit in silence and alone; not in worship, however, but in that stillness of mind and body which I have ever found to be profitable. If I should dare to assume the office of mentor, I should advise every one to devote a little time every day to that negative method, for it opens the soul to Divine influence and power. Such an exercise would be beneficial to both soul and body. It calms excitement, steadies the nerves and renders the party subject to the occult forces which enlighten the understanding and restore equanimity physically and metaphysically.

Religion, as I repeatedly expressed it, is a secret and personal matter, not an open and society matter, and "telling what the Lord has done for us," as Methodists are called upon to do in class meetings, is as unscriptural as it is unspiritual and injurious to religious growth. Religion, not church membership, nor sectarianism, nor forms, nor ceremonies, but the secret working of the Divine quality within us brings about that condition wherein we do not think our own thoughts, speak our own words or make our own circumstances—a condition, indeed, which ultimately separates the spirit within us from the flesh and guides us without our own volition into a condition of conscious existence within the circle of divine love and safety. Salvation, "saving the harvest," is separating it from the soil and storing it in a place of safety. The questions propounded by the JOURNAL are calculated to bring out facts in relation to our religious beliefs, and the replies will tend to show in how far former beliefs have been changed or modified by spiritualistic phenomena or communication, and therefore I feel justified in treating the subject of religion as I now view it. I still hold with the Quakers in the belief that the spirit which gave forth the "Words of God" and imparted sacred instructions in days gone by, is superior to any book and is an everlasting fountain of truth to those who are at one with it; that it is so in all countries to all persons and at all times. "Be still and know that I am God," but be active and make your so-called "religion" notorious, and you can never know the Divine in truth and fullness. Nevertheless, activity of body and a close application to one's business may and often does rest upon that stillness beneath and within, in which the higher qualities of the soul are strengthened, purified and elevated. Peace and rest abide in the depths of old ocean while turbulent waves are warring upon the surface. Therefore I can judge no man. "The captain of our salvation" is in supreme command.

I am a member of the church of humanity; perhaps it would be better to say of nature, for the beasts of the forest, the trees of the forest and the pebble stones on the sea shore are one with me. My church edifice is the tangible universe. The chandeliers which give it light are the sun, moon and stars which hang in unrivaled splendor from the ceiling of eternal blue. The pulpit of my church is in every heart, its pastor is the Infinite and its sermons are the whisperings of God.

It is a church, the members of which are not always consistent. Alas! they sometimes profess what they do not practice, and practice that of which they ought to be ashamed; they are sometimes ungenerous and even unjust; they say behind backs what they would not utter to the face. They condemn the wrong doer in a spirit of revenge. They often flatter their self-love and call that religious duty; they throw open their doors to the rich; shut them in the faces of the poor; they court the applause of men and are careless of the approval of conscience, and cannot realize that the angels of compassion are shedding tears of pity over their infantile mistakes. Ah, well, it will all come out right some day.

2. How long have I been a Spiritualist? I don't know that I am one now. I don't know that I have ever been one. The question of what constitutes a person a Spiritualist is one which ought to be settled, if that is possible. I certainly am not a Spiritualist if the definition of the word is to be accepted. I do not run after so-called mediums with my dollar in my hand and with open mouth accept everything given me "at a sitting." I do not seek for spirits at home or abroad. I let them seek me, and if spirits (or what purport to be spirits) communicate, I turn a deaf ear to the communication if it is not in some way useful, and if it is profitable or aims so to be, I receive it respectfully, regarding the source from whence it comes as a matter of secondary importance.

It is true that I believe in a future or continued life after physical dissolution, and that the denizens of that world or condition can become present to our senses on rare occasions and under peculiar circumstances. But does this make me a Spiritualist? There are millions of intelligent persons who believe this and yet decline to be classed as Spiritualists. Where shall we look for a definition of any word? It is not what private individuals regard as its true meaning and which may be very satisfactory to them, nor is it bearing passed upon a word by those who desire to be known by it or classed under it, because they may define it in a manner too flattering to themselves. I am disposed to think that for a practical definition of any word, one which will enable us to use it in our commerce with the world, we shall be compelled to employ the world's definition or we shall entangle ourselves in misunderstandings and apparent contradictions.

Our holding some views in common with other persons is not sufficient to class us under their denomination; for instance, I deny that I am a Catholic, although I believe in the universality of the Divine presence and hold many things in common with them, such as the existence of a future life, the communion of saints, the virtue of humility, the goodness of charity, the supremacy of

God and so forth; but all this does not make me a Catholic as the word is universally accepted and understood. The Catholic accepts the doctrine of the vicereignty of the Pope, the necessity for a priesthood and of the obedience of the people to ecclesiastical rule. I do not, just as I do not accept many of the teachings of spirits and Spiritualists. My belief in God's universality does not make me a Catholic, nor does my acceptance of what is called "the central idea in Spiritualism" make me a Spiritualist.

Each denomination has a few of these central ideas which distinguish it from all others; those who accept these peculiar teachings are thus far in spirit belonging to that particular community or class even though they may not have signed the roll. When a man believes in baptism by immersion as the only true method of administering that "saving ordinance," we say that man is a Baptist in spirit, even though he may not be a member of the church; but this is a very loose way of settling the question, because those peculiarities of doctrine, those denominational methods, those distinguishing characteristics and those peculiar departments which go to the make up of a Baptist, are not shared by such a man, therefore in the true sense the man cannot be called a Baptist. Neither can I be called a Spiritualist if I do not adopt spiritualistic methods, accept spiritual teachings and take on spiritualistic deportment, and I confess that I do not—the mass giving character to the movement.

Before giving a direct reply to the question how long have I been convinced of the ability of spirits, who are physically disembodied, to communicate and render themselves visible to mortals, it may be well to glance in a concise manner at some of the accepted teachings of "spirits" and Spiritualist lecturers, to which I object. I shall endeavor to occupy as little space as the importance of the subject will permit. For, of course, a man cannot say how long he has been a Spiritualist until he is first decided that he is a Spiritualist at all.

One of the prominent teachings of lecturers "under control" and otherwise is that we by our acts here make our future, happy or unhappy; that we have freedom of will and can choose between what is called "good and evil"; that if we choose what the world supposes to be the evil we shall on entrance into the Spirit-world be degraded and unhappy, or in the Spiritualists' hell, and that if we choose the other course we shall enter the Spiritualists' heaven. I never heard a Spiritualist lecturer who did not directly or indirectly teach this, while at the same time they declare with equal emphasis that we are all the creatures of unalterable law, which to us seems a palpable contradiction. I accept the latter teaching but emphatically deny the former. I am aware that it is generally believed that the former teaching is wholesome and that the opposite would be prejudicial to man's best interests; that if we deny the doctrine of accountability in public, the foundations of society would be in danger of disturbance and the tendency resulting would be in the direction of anarchy and blood; and that the good and sought justifies the untruthful means employed. But facts do not justify such a conclusion. The Calvinist who believes in election and reprobation "before the world was," and that "we can do nothing of ourselves to help ourselves," is quite as good a man as the Armenian who believes himself to be a "free moral agent," and that "by his acts he shall be justified or by his acts be condemned," yea, even the materialist who rejects the belief in a future life altogether is as square a man and as good a citizen as the best of them. Recent statistics have shown that the best citizens of France and England—en masse—are those who deny the existence of God and a future state. Nearly half of the inhabitants of Paris, France, were outspoken atheists, yet there was not to be found a single one of them in prison, while the prisons of France, England and America are peopled by culprits who have been educated in the principles of orthodox religion. So let it not be believed that it is wholesome to teach a false doctrine. The time may have been when it was necessary for the public weal that the "terrors of the law" should bedevil upon in order to keep the ignorant and the vicious in check and thus render them pliant tools in the hands of priests and aristocrats, but that time has passed away with the dark ages, and in this day of reason and mental liberty it is demanded of us that we teach ungarbled truth.

This, the most prominent of all spiritualistic teachings, is false in fact and philosophy. Man is a creature of law, which means, of circumstances pre and post natal. There is not the slightest shadow of evidence to sustain such a proposition. I cast my eyes below upon the mineral, vegetable and animal kingdoms, and I see the eternal operations of triumphant law. I raise my eyes to the heavens above me, and I behold suns, planets, moons, comets, all thundering along their courses according to law, unchanged and unchangeable. I look into my own soul and I see that all my hopes and fears, my elevations and depressions, my aspirations after the divine and all my passionate longings, my loves, my hates, my bravery and my cowardice are results flowing from causes deeply seated in nature's law. Therefore I condemn no man!

There is no such thing as an independent human will, therefore there ought not to be, and there cannot be rewards nor punishments here or hereafter. And however viewed, the Spiritualistic teaching referred to amounts to an assertion of their existence. Man is a creature of weights and balances, and in this he differs not from other organized forms. Let the reader imagine the figure of a right-angled triangle; on one angle of this triangle I place a man with a loaded revolver in his hand; at another angle I place a dog, and at the third I place a piece of roast beef. Now the man speaks to the dog, "If you move towards that meat I'll shoot you down on the instant." The dog knows the man will carry out his threat, but looks longingly in the direction of the meat; he wishes for it, but his fear restrains him; but he is growing more and more hungry, and exactly at that point where his hunger overbalances his fear he makes a dash for the meat and is shot.

"Now," says the free-willist, "That dog had only himself to blame. He knew what the consequences of his act would be, and of his own 'free will' he did the act." Not so, however. There was no freedom of will in the dog; he was overpowered by circumstances; as long as the balances were at "standing beam," he was safe, but when the additional weights of increased hunger were thrown in, the balance descended on the side of the meat, and went up on the side of the man. So it is in every act of our lives.

The man who teaches the supremacy of law is the real benefactor of the civilized races of mankind. That lecturer or preacher who teaches that the "wrong doer" could do better if he cared to, and deserves punishment, is not the friend, but the foe of humanity. If

we were, all of us, to regard our fellow men as creatures of law, we should have no ruffianly "white caps," no heartless policemen, no cruel jailors, nor the hosts of officers, public and private, who are dependent upon the spirit of vengeance for a living. Our duty is not to punish the criminal, but to surround him with such circumstances as will conduce to his right-doing. But the civilization of ancient Greece and Rome, with its hero worship on one side and its crushing spirit of revenge and retaliation on the other, is our civilization, and it is time that it be "reformed altogether." Let us cease to teach our children the classics of an ancient war like people whose prowess was their glory, and teach instead the sweet classics of peace and good will to man.

That lecturer or preacher who teaches that the Divine Spirit of the universe enters into judgment with its children, rewarding them for one course of conduct and punishing them for another, is creating in his hearers a bad spirit and fostering evil passions in them; for if God is angry with the wrong doer, why should not we be? If he punishes, why should we not punish? The Spiritualist who teaches the independence of the human will is indirectly, although perhaps unwittingly, teaching the justice of retaliation and the existence of divine retribution. The first is an error and the second is a lie.

But he may reply: "I do not teach these things after the orthodox fashion. I do not say exactly that the Divine is angry, but that there are spiritual methods of progression. If a man has to pay the penalty of his evil deeds, it is only that he may grow out of them and progress to a higher sphere." Yes, but suffering is not really pain, is not punishment, and freedom of will cannot be taught without having its consequent judgment, condemnation and punishment in the background. It is false teaching, and should cease, for man is a plant growing up under sunshine and shadow and in due season he will blossom and bear fruit to his own profit and the glory of the eternal.

It would be impossible for one man to point out the number and magnitude of the evils to society at large, which grow from this false teaching. The responsibility of man to a higher power—an infinite and incomprehensible something called God—which something made him and bestowed upon him every quality, passion and thing which he possesses; that he has the power to do differently from what his qualities and imperative circumstances make him do, is an absurdity which none but priests who wanted to make merchandise of men could foment. At the "judgment day" of the Spiritualist a poor culprit is called up and stands before "the throne," and the Spiritualists' Lord says to him: "You are accused of bad deeds. What have you to say why judgment should not be pronounced against you." The culprit might reply: "Your honor, I acknowledge myself guilty of all the crimes charged, but my judge was a manufacturer. I did only as he ordered to the organism he gave me, and the circumstances by which he surrounded me; and, your honor, if you did not make me and my circumstances right, don't blame me, but yourself." Then I think "the Lord" would be very likely to call out, "Now, see here, you Jake, let that woodchuck go!"

The infidelity of Spiritualism is its bane; it lives and moves in the external and superficial, and cannot make room for divine supremacy. It says that man can do that which "God" alone can do, which is to confer upon him a high spiritual destiny and unite him with the divine. The Spiritualist says that each man and woman must be "individualized" (and in the visible and superficial this is true), but have they never learned, or tried to learn, the great spiritual fact that the surrender of self to the Infinite, the yielding up of personal ambition and individuality into the hands of the Universal and only Potentate, whom no one hath seen or can see, is their reasonable service. Have Spiritualists as a class thought upon that supreme condition wherein the man is lost and only the God remains; wherein self becomes nothing and the Divine is everything? Have Spiritualists as a class contemplated the Infinite One until they became immersed in an ocean of fathomless love and heavenly unity? Alas! how could they, when their thoughts were occupied upon the plane of self, and their affections and desires were absorbed by "bands" of "spirits" as superficial as themselves, and as clamorous for the accomplishment of some worthless purpose; while real Spiritualism is living and refining power in the human soul.

Thank heaven I am not a "Spiritualist" of that stripe. I want to make the acquaintance of others who like myself are reaching out after the spirit of all spirits, in whom alone is immortality, peace and security. I have looked for such among the Spiritualists, but I have not found them; those whom I have found glorifying in the name of "Spiritualist," did not understand the meaning of the word. I am happy in the belief that there are thousands of spiritualized Spiritualists, but I have been unfortunate inasmuch as I have not found them.

Sturgis, Mich.

GHOST-GUARDED HOARDS.

A Story in Which Quakers, Skeletons and Ghouls are Strangely Jumbled.

A recent flood in Camp Brook, in the town of Woodhull, New York State, forced the creek through its banks on the farm of Sidney Harrington. When the waters subsided it was found that a ledge of rock had been exposed by the washout. The rock contained a substance that yielded to the knife like lead. A quantity of it was dug out of the stone. It was very heavy, and melted in a ladle readily. This discovery has revived interest in the traditions of Steuben county about lead and silver mines that were known only to the Indians. One of these traditions located a lead mine in the town of Woodhull, and citizens of that town believe that the laying bare by the flood of the ledge with the traces of lead in it has given a clew to the exact locality of the old Indian mine, and that there is now a probability of the main deposit being discovered. Other legends of mineral deposits and hidden treasures are recalled to old residents of the county by this discovery of the alleged lead ore in Woodhull, the most interesting of which has its scenes laid in the town of Jasper.

"The original settlers of Jasper believed as confidently as they believed in any thing that somewhere within the boundary of the town a rich mine of silver existed," says an old resident of Hammondsport, "and their descendants, many of them, believe it still. This belief is

BASED ON A LEGEND.

About the breaking out of the French and Indian war two Quaker brothers of the name of Dickinson came into the Cohocton Valley to trade with the Indians. The brothers gained the confidence of the Indians to such an extent that the latter discovered to the Quakers a silver mine, the existence of which had

long been a secret with the Indians. This mine was somewhere along Bennett's Creek. The brothers lost no time in taking advantage of this discovery, and they worked the mine, the silver in which was exceedingly pure, night and day. The treasure they stored in a cave, the location of which was known only to themselves, it being their intention, according to the legend, to have it removed to Philadelphia.

"These Quakers had another brother in Philadelphia. There was also with them in the woods an old and trusted family servant, but not old enough or trusted enough, it would seem by the tenor of the tradition, to be taken into the confidence of the wily Quakers. Near the close of the French and Indian wars, a stranger appeared one day at the cabin of the Quakers which was in the deepest part of the wilderness. He said he had stumbled upon the cabin by accident as he was fleeing from pursuit, having deserted from the French army. Just where the army was the legend does not state. The stranger begged for food and shelter, which were gladly furnished to him by the benevolent Quakers. That night, after he had retired to the couch of bearskins prepared for him in one corner of the cabin, he overheard the Quakers talking about their hidden treasure, and from what they said he learned that they intended to start their old servant the next morning on his way to Philadelphia with a message to their brother there. This message was to give the brother minute instruction as to the location of the cave, so that he could find it in case any thing happened to the brothers in the wilderness. This thoughtfulness on the part of the kind old Quakers started the stranger to thinking a little on his own account. The result of his thinking was a determination to kill the two Quakers in the morning, then follow the old servant as he passed Philadelphia, kill him and possess himself of the important message and all that it implied. The legend doesn't say, but it is to be presumed that the grateful French deserter then said his prayers and went to sleep.

"Early next morning the old servant, with the fateful message hidden in his garments, bade a tearful adieu to his masters and turned his steps toward Philadelphia. The French deserter, while thanking the Quakers for their hospitality, whipped his knife from his boot or somewhere and

STABBED THEM TO THE DEATH. Then he followed the old servant and at last overtook him. He buried his knife in the faithful henchman's back, and without any explanation rifled him of the message. The servant died right away, and the fiendish ex-soldier tore open the paper that was to reveal to him the storehouse of untold wealth. I suppose that he was about the hottest man that ever lived when he found that the Quakers had been so inconsiderate as to write the message in cipher. The chances are that the Frenchman just more than hoped and swore in that primitive forest although the legend doesn't actually make that declaration. He was unable to find a key that would solve the mystery of the cipher, and the legend says that years afterward a grinning skeleton was found, with its bony hands clutching its skull where there had presumably been hair at one time, sitting at a crumpling table in the Quakers' cabin, while before this reminiscence of a man lay a paper, yellow with age, and inscribed with mysterious figures. The paper shook itself into impalpable dust when it was touched, and the bones rattled like a castnet solo as they fell to the cabin floor. The skeleton was accepted as that of the French soldier, and the vanishing paper was the Quakers' cipher message, of course. The Frenchman had died while struggling to solve it. That was all the satisfaction the legend would give the honest settlers when they went to that part of Steuben county and pre-empted the wilderness.

Now come some incidents connected with this legendary treasure that are so recent as to have been contemporary with people who are living to-day, but they are none the less strange. I don't know them to be true, but there are people who say they do know them to be true. If they are, they are stranger than anything I ever heard. A man named Gregory Harding settled in the town of Jasper eighty years ago. He made a clearing there. At that time the legend of the silver mine and the Quakers' hidden cave of treasures was a subject of daily conversation among the scattered settlers. Harding hadn't been in the locality long when he had a dream. He dreamed that near his cabin there was a cave, the opening of which was covered with a large flat stone, upon which was a copper kettle. In the cave was stored enormous wealth in silver, but it was guarded by two ghostly sentinels. Harding concluded not to investigate the accuracy of this dream. Not long afterward a twin brother of Harding joined him in the wilderness. The first night he was there this twin brother had a dream that corresponded in every way with that of Gregory Harding. This was regarded by the two as corroborative evidence of the cave's existence, and the brothers made a search for the treasure trove. They found the locality just as they had seen it in their dreams, and discovered the copper kettle and the flat rock; but remembering the two specters that guarded the treasure beneath, they resolved not to disturb the hiding place further at that time intending to let some of the other settlers in on the ground floor, so to speak, in return for their encouraging presence at the opening at some future time. The next day Gregory Harding was killed by a tree he was leaning, and his brother was thrown from his horse and killed. The secret of the cave's locality died with them.

THE FATE OF

THE HARDING BROTHERS seems to have discouraged the settlers in dreaming out the whereabouts of the spectre-guarded cavern, and no effort was made to get at the idle capital it contained until about 1830. In that year Rev. Anson Green of the Genesee Valley got hold of a scheme to recover the Quakers' wealth. Mr. Green was a Methodist preacher, and consequently was in need of some money. He had found a young lady somewhere in Genesee county who had a remarkable piece of glass, by looking into which she had done some wonderful discovering. He brought her over into Jasper and set her to looking. She only gave one look in her glass and saw just as plain as day, the cave where the treasure of the murdered Quakers was hidden, the treasure itself, and the exact location of the cave. Mr. Green asked her, with some anxiety, if she could make out with any distinctness the two spectre watchmen. She said she couldn't see any of them at all. Then Mr. Green told her to come along, and they would go and uncover the riches and take it back to the Genesee with them. She went along and found where the cave was, but at that instant was stricken blind, and was unable to see a thing even with her magic glass. Dominie Green led her away to the house of Rev. Jedediah Stephens, who lived in the vicinity, and there she got her sight back.

Dominie Green told what had happened,

and Dominie Stephens' son Silas said he'd like to take a hack at that glass. Silas looked in the glass and saw the cave, and all the appurtenances thereto belonging, but Silas was the only one of the family who could see it. Silas' brother Nathan wanted Silas to go right along with him and th'd find the cave and go to snacking on the silver, but Silas said he wouldn't go. But Nathan insisted, and at last Silas led the way toward the cave. But there wasn't any use. Just as they got near the spot Silas was stricken blind, the same as Dominie Green's seeress had been. Nathan told his brother to never mind that, but to just describe things to him as he had seen them in the glass; but then Silas, beside being blind was suddenly knocked speechless, and they had to come back. Silas got both his sight and his speech when he reached home. Since then folks have been careful to let the ghosts of those two unfortunate old Quakers alone in their watch of their treasure, and I really don't believe now that we'll ever get a hold of that snug hoard.—New York Sun.

Herman Harms of Minnesota, Who Has Slept Twelve Years.

Utica, Minnesota, numbers among its residents a veritable Rip Van Winkle, a man who has been sleeping soundly nearly all the time for the last twelve years. The story of this latter day Rip is a strange one, and it never loses interest to the people of this valley. The man is a German and about 51 years of age, Herman Harms by name. Twelve years ago, in southwestern Illinois, Harms was troubled with fever and ague. While the fever was on him he lost his reason and was unable to recognize his friends. When the fever left him his mind was again restored, but each attack left him weaker than before. The doctors advised that he go north, and in the spring of 1877 Harms with his wife and family started north and settled on a farm at this place. As soon as he crossed the Mississippi his ague left him and he grew better. For two or three years the family struggled along. Harms was sick a great part of the time. The fever returned; again he was delirious, and during all this period he slept. For a time he was an inmate of the insane asylum at Rochester, but he slept, and no skill of physicians could rouse him. Eight years ago, suddenly and with no apparent reason for it, he rose from his bed full of energy, seeming to wish to make up for the time he had lost. Then there was great rejoicing in the household. It seemed as if he had risen from the dead. All summer he worked in the harvest field; he did a man's work, weak as he was, and it seemed as if he was forever free from the demon of sleep that had laid his heavy hand upon him. This continued for three years.

A LONG SLEEP. The 12th of May, 1884, Harms ate his morning meal as usual. Suddenly he felt the drowsiness coming over him. A sense of heaviness distilled itself through the whole body. He put down the cup that he held in his hands, rose, and cast himself heavily upon the bed. Almost before he touched the bed he was asleep. For three years he slumbered. He did not move; nothing could wake him. Doctors were summoned from near and far. They came in curiosity to see him. One of them prescribed tonics. Harms was filled with iron. It did not have the slightest effect upon him. Another prescribed strychnine. But Harms was invulnerable. One doctor prescribed a sort of alkali water that had to be brought from Washington territory. They tried it. Harms still slept.

The most curious thing about this mysterious man is that during this period of three years Harms awoke every night of his own accord about 12 o'clock, arose, finished his supper, and went back to bed. Once every day this strange man emerged from oblivion, entered for a few moments into the old family life, and then slipped away again. Harms' wife, knowing the hours that he was to wake, would sit up and watch and have his meal prepared for him. Sometimes she would keep the children awake to watch for the return of their father. Sometimes his friends would call and wait for one of his furtive visits to earth again. In this way he kept up his intercourse with the world, managed to keep pace with the times, and learned in a general way what was going on about him.

At the end of the three years Harms again arose from his bed but his limbs had grown weak with continued disuse. He was merely able to totter about the house in a feeble sort of way and in constant fear that sleep would again overtake them. A few months only he was in this condition and then one day the demon that had pursued him for so many years appeared suddenly while he was in conversation with his wife. Again he felt the stupor come upon him; his eyes grew heavy, his limbs leaden and he sunk down under the weight of sleep. This time he has been asleep for nearly two years, but he does not awake in the way he formerly did. He cannot rise in bed and it is plain that he is gradually sinking. Now he wakes only when he is awakened. He eats nothing but bread, milk, and coffee; sometimes a few eggs. He remembers perfectly, his wife says, things that happened years before—all the years before the twelve in which he has been sick he remembers as plainly as yesterday.

DR. CLARK'S THEORY.

Dr. Clark of St. Charles is the man who knows more than any one else what is the trouble with Harms, and he confesses that he is completely puzzled. He has an idea that Harms is suffering from a gradual softening of the brain, and that the disease is nervous in its general character. "This sleep, as near as I can make out," said Dr. Clark, "is a dreamless one, and I do not think he is in a trance, because his respiratory and digestive organs—in fact all the unconscious activities of his body—seem to be in good order. Practically he is dead. He has these spells in Illinois. No, there is not the slightest doubt about the authenticity of the case."

It has been suggested that Harms is in a hypnotic condition; that while his body sleeps his mind is living another life. A little girl in France two years ago was dull and stupid during the day, but at night when she was asleep she sang and conversed beautifully. This theory might explain Harms' case if there was any reason to believe that he was troubled with dreams.

One of the sons, discouraged, committed suicide a few weeks ago. The wife says she is dying from loneliness.

Did it ever occur to you that no living person will ever be able to write a current date without the figure 9 in it? The date now stands on the extreme right—1889. Next year it will be in third place—1890—and there it will stay for ten years. It will then move up to second place—1900—and rest there for one hundred years.—Ogle Co. Reporter.

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CHICAGO, ILL., Saturday, October 5, 1889.

Uses and Abuses of Mediumship.

Spiritualists the world around know of James Burns, the indefatigable and aggressive editor and proprietor of *The Medium and Daybreak*, London. No one will question his loyalty to Spiritualism or his sympathy with the masses from whose ranks he sprang and from which come very nearly all public mediums. There is no more difficulty in understanding what he means to say in an editorial than there is in the case of the JOURNAL. In a late issue of his paper he has over a column under the head of "Uses and Abuses of Mediumship," a part of which we quote as showing the views of an experienced and zealous Spiritualist, after a score of years of observation. Mr Burns says:

"For sixteen years we have been proclaiming to Spiritualists that there should be no public traffic in mediumship, especially in the case of materializations. Before any of the mediums were 'exposed' we foresaw all that was about to happen, as our columns in the past bear faithful witness. We warned the Movement of the evil that was then impending, and gave up holding promiscuous seances; but it was like the case of Noah warning the wicked world of the flood: no one took any notice. Since then, the disasters that have succeeded disaster have abundantly justified our warning, and now our views are regarded as sound and scientific throughout the world. Be it remembered that these phenomena are the 'esoteric' part of Spiritualism on the physical plane; and they are only adapted for manifestation in the inner and secret chamber, in the 'holy of holies,' and in the presence of those whose aura and mental state are in keeping with the requirements of the case. Given these conditions, and materializations and all physical phenomena become scientific experiments of the most instructive kind. Then there is no object in anyone but to get at the truth, and whether the medium be 'brought out,' or whatever else takes place, it is taken for what it is, and for what it is worth.

"But place a partially-developed medium in a promiscuous circle of persons, intelligent and honest enough in their way, but who do not understand the laws of mediumship and do not present the proper conditions in their own persons, and the result is failure and disappointment, causing grave doubts and suspicions, even in the case of honest mediums. But when the medium is of a mercenary and not too honest a character, with the prospect of gaining reputation for further sittings at 1s., 2s. 6d., or 5s. a head, then the whole affair is a bold attempt on the part of ignorant people to permit themselves to be fooled. This we have gone over times without number, and yet people expect us to use the Medium as a wash-tub in which to cleanse their dirty linen, through the abuse of mediumship in either of these ways. Why do people send their reports of strolling mediums to us, and their exposures when the 'show' does not turn out to their satisfaction? We do not belong to their party at all; the Medium is not the organ of that cult. In the name of Spiritualism we disown all such proceedings. Now let us once and forever have an end to this sort of thing. Let true Spiritualists have nothing to do with strolling mediums, and mercenary, promiscuous seances; even when it is for the 'organ fund' or some other advertising dodge on the part of the medium. For many years past we would not accept of such contributions for the Spiritual Institution. Let mediums sit in a proper circle, without tying, cabinets, and other conjuror's fixings, and let the spir-

its do what they can in the presence of sitters with the right influence. Keep fees out of the affair altogether. Then the manifestations will at all times declare what they are, and satisfaction will be gained by those who have the perseverance to prosecute the inquiry. But we wish to wash our hands of the various illegitimate modes of procedure by which the Cause is so much discredited; that in spite of all that honest Spiritualists and the Spirit-world have done in the past, the popular idea is, that mediums are a parcel of rogues, and all Spiritualists are fools. Such a verdict is the direct fruit of the tactics which have so recently been adopted at South Shields.

"These reasonable and dispassionate views, we hope all parties will accept in good part; our words are intended for the good of all concerned."

With the general trend of the foregoing, it goes without saying, we are heartily in accord. Theoretically all we have quoted is sound enough, but in application it has been proven, in America at least, that some modification is essential to the best interests of Spiritualism and of the public. In this country everybody is in a hurry; money is far more plentiful among the masses than in Europe, and the inclination to buy a thing rather than to work it out for one's self is almost universal. Sensitives and mediums are more abundant also, and the ingenuity of tricky mediums and of those wholly without mediumship is almost beyond belief. The subject in its entirety is one on which the public is densely ignorant. The situation is about thus: A vast body of people with no preliminary equipment, without a glimmer of knowledge of the subtle laws of psychics, with no way of knowing when they are violating some occult law necessary for the best results, but eager to witness the marvellous products supposed to be had by cultivating the phenomenal side of Spiritualism rush after mediums equally ignorant, even if honest, and also after pseudo-mediums who have learned their art by hook and by crook and seek to earn an easy living.

Now it is futile to attempt to hold the public back, to insist that people shall first learn what little can be taught before they begin to practically experiment and to patronize professional mediums. This is a new country and the traditional methods of the old world have been violated with happy results in thousands of ways to the astonishment of conservative Europeans. One has but to recall the history of inventions and brilliant engineering expedients to be satisfied of this. Experience is a costly teacher but men learn little in any other way. In the case of modern Spiritualism there was nothing in the experience of the past to guide in the practical working of the field; all had to be learned. Naturally, where the incentives are so great, undeveloped mediums, mediums with weak moral sense and persons with no medial powers rush to the front, or, to put it better, are pushed to the front by the irresistible force of the ravenous mass of investigators equally ignorant and to a considerable extent on no higher moral plane.

Most mediums who submit to the solicitations of friends and inquirers for manifestations are poor. Is it not infinitely better, if they must devote their time to the matter, to adopt a strictly business basis than to pose as alms-takers, or beneficiaries? Certainly it is! and more in keeping with the demands of self-respect and independence—at least in America. Hence, while we do not think professional mediumship the most desirable way to spread a knowledge of spirit return, and while we hope the time will come when the vocation will give way to private mediums and home circles, yet we recognize its past and present necessity as an expedient for bridging the otherwise almost impassable gulf dividing the world of to-day from that spiritual plane which it is slowly but surely travelling toward, utilizing as it must all the temporary expedients and makeshifts that will facilitate progress.

Spiritualists not only have a right but it is their solemn duty to regulate so far as lies in their power everything assuming to belong to the movement, to the end that it may be orderly and entitled to the respect of all good people. They have no general organization, no ecclesiastical court, no governing body before which mediums and teachers can be cited for examination and approval, or for trial in case of complaint. Consequently the Spiritualist press is by sheer force of circumstances, obliged—if it does its duty—to do the "wash-tub" work. Until a private laundry is established, the dirty linen must continue to be washed in public; and it will be, too, despite scruples and objections of *The Medium and Daybreak* and others of our contemporaries, fortified as they are in their position by the support in this particular of the frauds, fanatics and knaves as well as by the approval of the timid.

The Ohio "Spirit Lace-maker."

To the hundreds of people who have visited the obscure hamlet of Mantua Station, Ohio, to see "the wonderful," "the marvellous," "the angelic" exhibition of the "spirit lace-maker" at the materialization seances of Mrs. Cobb, the cabinet photograph taken at one of her exhibitions at the house of Mrs. Ladd in Buffalo, will be of interest even though not a "joy forever." The picture shows Mrs. Cobb as natural as life posing as the spirit lace-maker outside the cabinet in an attitude easily recognized by all who have paid their dollar and seen the show. The old lady has closed her eyes, evidently dazzled by the flash-light. In the cabinet is seen the

dummy rigged up with Mrs. Cobb's dark dress and the conventional white apron so essential to bring out the figure in relief. Patrons will recall the little Sunday school story Mrs. Cobb always told when putting on that apron before the seance: It was the little Indian control's apron, presented to her, and she was so fond of it that she always insisted on her medium putting it on before a sitting. Mrs. Ladd, at whose house the picture was taken, is a zealous Spiritualist but is not partial to fat old women posing as angelic lace-makers. Mr. W. J. Baker, 390 Main street, Buffalo, N. Y., will supply those wishing the souvenir.

Nationalism.

The address by J. Ransom Bridge, published in the JOURNAL, this week, is an exceptional document—exceptional in this that it deals with facts more than theories and is an indication in the right direction. Though we have little faith in this latest Boston fad we are fully in accord with the objects sought to be attained, to wit: The amelioration of the condition of the suffering classes. What we object to is the sentimentalism which underlies this Nationalists' movement. Did it ever occur to these gentlemen that the very men they denounce are sufferers with the rest? That amid the glare and glitter of the shame and shows of life the millionaire has his trials as well? That the faculties whose exercise gives food and shelter to thousands are strained to their uttermost in amassing millions?

The trouble with the Nationalists is that they don't take in all the facts. They are working out of the lines of causation and hence are not in accord with the law of evolution. Suppose that they could attain the objects sought in their programme, to wit: the placing of all industrial enterprises under the control of the general government. Look at Washington to-day. Does any one believe that there are men there fitted to govern and guide industrial armies as they are now governed by the brainy business men of the country? The proposition is absurd. Where is the man now in the employ of the government who could run the Pennsylvania or Vanderbilt, or any other of the gigantic systems of railroads? Not one!

Again, these socialists are reckoning without their hosts. The very men they propose to help are the last men in the world who are prepared for or would accept the proffered assistance. The laboring man is just like the rich man. He has the same human nature; give him a start and he would be the first to "boast it" over his less fortunate neighbor. If advocates of "government control" will guarantee to him this he will join them and then repudiate them as he ought to do, for their movement affronts his common sense.

Not the less government control of industries, the better. It is this everlasting coddling of the laboring man that spoils and makes him the worthless vagabond that many of them are. Manhood is worth more than money. Evolution will adjust all these matters if men work on its line. There is a point beyond which oppression cannot go, and it has yet to be shown where an appeal to the shotgun or rifle, except as a last resort, is ever justified. Americans will never submit to either, whether from the laborer or the so-called capitalist. If capital will not let labor live, then dynamite or other forms of violence will settle matters. At present it would appear that capital has too much at stake; has too much sense to essay the role pointed out by our Boston correspondent. Of course Chicago has to come in, as usual, for her share of this iniquity. Boston, even in a Nationalists' movement, must commence her dynamite revolution in her rival city—Chicago. This is one way these big cities have of trying to kill off a million and a half of population. Gentlemen, quiet your nerves—there are no anarchists in Chicago. We have gone through that "revolution," and the world knows the result.

We believe that as the world goes along the law of evolution will adjust all these questions. All have to suffer, the rich as well as the poor. We believe that the capital of the world is prepared to see and approve the next advance. Its aggregation into the form of "Trusts" and all the modern appliances for husbanding the resources and economies of life is tending, not to the end contemplated by these Nationalists, but to such an organization of the great industries as will bring all proper help.

We have no faith in any amelioration coming from beneath. It must come from above. Of this most laboring men, who have any intelligence or thought on the subject, are convinced. If the men who now control the industries of the country will not meet the situation—will not recognize and work under the law of evolution, then there is nothing left but dynamite; which in the hands of desperate masses, is more potent than a trained army of a million of soldiers paid to shoot starving men and women.

In saying all this we do not wish to be understood as discouraging Mr. Bridge and his friends. Go on! We hope your extravagant expectations as to your coming numbers—three-fourths of the voters of the country by the next Presidential election—will be fully realized. We don't believe your remedy is practical, and we are not going to say it is until we have more light on the subject. It would be refreshing, however, to see three-fourths of the voters of the country turn cranks and anticipate Bellamy's Millennium by about ten thousand years. Gentlemen, the JOURNAL is at your service, within reasonable limits, to ventilate your views. They are comparatively harmless as we see them at present.

Dilemma of Christian Scientists.

The seemingly strange yet thoroughly characteristic action of Mrs. Eddy in strangling her "Metaphysical College," because it was too robust for her aged and trembling hand to guide, has placed the followers of the cult in an unenviable plight before the public. None of her "loyal" personal followers could consistently come to the rescue of the "Science" or fight the force of public opinion on this last step of their mistress. It has remained for one branded by Mrs. Eddy as disloyal and a false teacher to rescue the good name of the "Science" from the disgrace precipitated upon it by Mrs. Eddy herself in her announcement of the suppression of her college. In this issue of the JOURNAL Mrs. Gestefeld considers at length the weakness of Mrs. Eddy's policy, but clearly shows the difference which should ever be kept in view between the principle expounded, and the personal idiosyncrasies of the expounder. There are tens of thousands interested in the central thought now enveloped in the fog of Eddy nomenclature. Whatever is true in Christian Science has long been recognized more or less clearly and utilized with more or less effectiveness by thousands of Spiritualists, as well as by others. Gradually, as the crudities of Mrs. Eddy's verbiage are eliminated and her personal away wanes, the truth in the "Science" will be presented in more clarified forms, and more rational terms. Mrs. Gestefeld is doing much in this direction by her writings and oral teachings, and others are doing similar work. It is a field in which every psychical student must be more or less interested and in which the personal domination of any one self-appointed authority is not to be tolerated.

A Spiritualist in the W. C. T. U.

It is a fact well known on the Pacific Coast that Mrs. Laura Hall of Seattle, W. T., has hitherto been a very efficient worker in the W. C. T. U., so much so that she was proposed, at the late annual election of officers, for Secretary. It is also known that her withdrawal from that order, which was effected not long ago, occasioned a good deal of comment and all kinds of supposititious reasons were assigned for her doing so by those interested, and it is only just now that the true inwardness of the affair has leaked out. Mrs. Hall is a pronounced Spiritualist, and the fact seems not to have been thought of when she was proposed for secretary. She was good enough for a worker, but as an officer, her peculiar views made her ineligible according to the general rules of the order, and not wishing to hold office in any way excepting on the square—knowing the rules of the Union—she remarked to the President of the same that she was not eligible for the position. A pause followed that was quite uncomfortable, and then with great solemnity the President said: "That is so, Mrs. Hall." And this is why she did not think it best to longer continue a member of the Union. This reason was confidentially given to a friend who seems to have thought it too good to keep from the public. The W. C. T. U. would do well to broaden their views a little.

A Dream Saves a Church.

Last Sunday, in Louisville, Ky., there was a church dedication. The Jefferson street M. E. Church (south) had just been completed. Bishop Keene was called upon to consecrate it, and the usual ceremonies were performed. But for one little circumstance, however, there would have been no dedication; there would have been a conflagration instead, and the church would have been a smouldering ruin and in ashes. A dream it was that averted the catastrophe, and the facts are about as follows: The church organist, Miss Belle Ferguson, on Thursday night preceding dedication, dreamed several times that the organ was in a bad condition. The impression followed her all through the next day and by evening she became so uneasy that, asking a friend to accompany her, she went to the church. They had no sooner opened the door than they found the altar in a blaze, though not so extensive but that they could extinguish it themselves. It was discovered that a bunch of rags which had been used in oiling and varnishing the wood work had done the mischief. A dream had saved the church.

Monument to the Norsemen.

While Chicago and New York are in mortal struggle after the coveted Columbus Exposition of 1892, Prof. E. N. Horsford of Cambridge, Mass., utterly heedless of what is going on in these great centres, is quietly—distressingly so—and at his own expense, erecting a tower to the memory of the Norsemen, who, he is perfectly satisfied, came to our eastern coast a thousand years ago and located themselves at a place where Stony Brook runs into Charles River just out of the city of Waltham, Mass. The site of the tower is that on which stood the old "Fort Norumbega," as pointed out by a score of maps made by the earliest navigators and which the Professor has in his possession. It is a beautiful spot in an unbroken wilderness of trees, and is directly across the river opposite the locality known as Islington in Newton, the residence of the late Royal M. Palfrey, proprietor of the Boston Herald. For several years the Professor has been investigating the claims of the old Sagas as to the locality occupied for a long time by the Norsemen before they were driven away by the "Skraelings," as the natives were called by those authorities, and he is now engaged in preparing several works on this subject

which will soon be published, together with copies of ancient maps of the region which he has secured at great expense and has had engraved for the illustration of his works. Having identified the location of Fort Norumbega and connected it with the Norsemen, he erects on the historic site a monument to their memory. The evidence of their having occupied the locality could not be stronger even though their sturdy shades should appear and give their testimony to the fact. The monument, when finished, will be fifty feet high, and of stones finished in the rough so as to present an appearance of rude strength in keeping with the character of the early explorers who are thus commemorated.

Mr. W. J. Innis of Oil City, who has been indulging in the luxury of publishing an alleged Spiritualist paper in New York for some months, is likely to find the amusement more lively and expensive, so to speak, than he anticipated. He associated with him as co-editors that brace of worthies known as "the Keeler Brothers," who work the "ocean telegraph" and other schemes for obtaining material and money for the venture. In furthering the interests of questionable characters Innis's paper was made the vehicle of publication for a message purporting to come from the mother-in-law of Rev. Charles P. McCarthy. The spirit of Mrs. Guinness, the mother-in-law, intimated in her message that her son-in-law was a bad, bad man and would go to the deminution bow-wows in short order if he didn't change his ways. Like other spirits of the same genus Mrs. Guinness utilized the Rowley telegraph, as worked by the Keelers. As Mr. McCarthy's mother-in-law is still in the flesh and in excellent health, and as the contents of the message were calculated to bring him into disrepute, he has sued Mr. Innis for \$10,000 damages. Mrs. M. E. Williams, one of the "attractions" of Mr. Newton's First Society meetings, is supposed to have instigated the chastisement of Mr. McCarthy by the supposititious spirit of his wife's mother, and this in revenge for the inharmonious conditions precipitated by him which interfered seriously with her vocation as a peddler of tainted spiritualistic wares. By and by Brother Innis will be a wiser, if not a happier man, but the fool crop will continue plentiful after he has been harvested and thrashed.

"Why does not Col. Olcott visit his native country in the interests of Theosophy which just now requires his wise guidance here?" asks a devoted Theosophist. The JOURNAL believes, on credible information, that the "President-Founder" has excellent reasons for keeping away. It appears that his former wife, disgusted at his connection with the Russian adventures and moved by his desertion of his family for the muscovite fakir's business, obtained a divorce and with it a decree for large alimony. This judgment hangs over his head, and it is reported that his son declares he will clap his sire into Ludlow street jail if he ever sets foot in New York. That the noble founder of the "Wisdom Religion" cult should be thus prevented from saving the cause in America is mournful, indeed. That a wife and son should object to those steps so essential to the formation of a character requisite in a wisdom-religion-founder of the Russo-Indo-American type, bespeaks a low stage of development wholly at variance with theosophic ethics. It is said that Col. Olcott has sent over for his sister, Mrs. W. H. Mitchell of New Jersey, a highly reputable lady and a good Presbyterian, to visit him in London. The occult purpose of this request is probably known only to Blavatsky, Koot Hoomi and the pestered "President-Founder."

The ministerial world of Chicago has been shaken from center to circumference for more than a fortnight in consideration of the burning question as to whether there really is a personal devil or not, and still the question is not satisfactorily settled. This disagreeable and unwelcome discussion has come to the surface on account of an article that appeared in the April number of the *Nineteenth Century*, by Prof. Huxley, on Agnosticism, in which he takes occasion to discuss the miracle of the herd of swine that ran down a hill into the sea and were drowned, being possessed of devils that had been cast out of men. The papers are also taking a hand in the discussion, and the Chicago Herald is anxious to know what went into the swine were really *bona fide*, square-up-and-down devils; and if the pigs were really drowned who indemnified the owner his loss? This is a matter that needs attention. The Brooklyn Citizen comes out with the following flat-footed declaration:

"The fact is—and we say it without any desire to wound a single creature in his religious convictions—that belief in the personality of evil is, in our judgment, as extinct as belief in the personality of Jupiter and his court of immoral gods and goddesses, or the wild pantheon of the Scandinavian mythology."

No pioneer in Spiritualism was more popular in the years of her public work than Emma Jay Bullene, handsome, gifted, a fine medium, and with masculine power of logic beautified with a wealth of poetic imagery she thrilled her audiences and carried conviction and good cheer into thousands of heads and hearts. Many years ago she left the rostrum and only now and then has she since appeared before the public. But hosts of old friends will feel a fresh glow at the mention of her name. She arrived in Chicago a few days ago and intends to make this city her future home. She is in delicate health, having been seriously injured by a fall a year ago, but is gradually improving and is as full of hope as ever.

The notorious Carrie M. Sawyer accompanied by her assistant, "Capt." Burke, is working the small cities of the west, having become too well known for successful business in large cities. We will esteem it a special favor if people will refrain from asking us for private opinion by letter as to this woman. Our opinion has been often and somewhat frankly expressed through these columns.

Mrs. Ellen M. Mitchell of Denver, well known in philosophical and literary circles, read an essay on "Hegel's Philosophy of Art" at the residence of Mrs. H. M. Wilmarth of Michigan Boulevard on the evening of September 27th. A select company, comprising many local literary celebrities assembled at Mrs. Wilmarth's invitation to greet the gifted visitor and listen to her well prepared paper. The JOURNAL's representative has listened to many expositions of the evening's topic but never before to one so perspicuous, direct, and couched in language so comprehensible to those unfamiliar with Hegel.

The other day a representative of the JOURNAL called on that excellent medium, Mrs. Slosson, at 524 West Lake Street. The call was not for a séance but at the close of the interview the medium was suddenly entranced and gave the caller a very astonishing and convincing series of tests of spirit presence. Mrs. Slosson, like all good mediums, is overworked, and therein lies future danger to health and psychic power in her case, as in all others. The friends of such mediums should be more considerate; they should help to strengthen them, instead of continually sapping them.

Frances E. Willard was fifty years old last Sunday. The event was remembered by thousands of people who overwhelmed her with expressions of respect and affection. Telegrams, letters, and bundles poured into the Methodist village with such force and volume that it nearly demoralized the staid citizens of Evanston. Miss Willard is sometimes regarded with a vague suspicion by her orthodox friends as entertaining views not strictly orthodox, but she always allays their fears at critical moments and goes on her way smiling.

The biblical world is elated over what is regarded as additional evidence of the authenticity of the Scriptures. Researches which have recently been made into Chinese annals discover that a drought is referred to as having prevailed in that country 1764 years before the Christian era, and this is about the time fixed upon by chronologists as that in which the famine occurred throughout Egypt, as mentioned in the Bible. It is assumed, therefore, that the drought extended throughout the entire East, producing distress every where, and according to the Chinese record the number of years mentioned coincides with that of biblical history.

A most extraordinary coincidence has been noted of late by an English paper, the facts of which, in brief, being as follows: On the 5th of December, 1864, a boat containing eighty-one passengers, while crossing the river Seine was capsized and only one person was saved, whose name was Hugh Williams. In the year 1785, on the very same day, another boat containing about sixty persons was upset and every soul perished save one, and his name was Hugh Williams. In 1820, Aug. 5, a third boat met a like disaster. The number of passengers on board, however, was only twenty-five, but singular to relate the whole of them were lost with the exception of one, and the name of the survivor was—Hugh Williams. Superstitious souls may hereafter christen their baby boys "Hugh Williams" if they are looking after a lucky name.

From sixty to seventy-five men and boys in a long, patient line, waiting from 8 o'clock in the morning of Thursday until Tuesday forenoon of the next week in order to take their turn at the window of Music Hall to purchase tickets for a series of concerts! Such a spectacle was witnessed in Boston during the present month, so great was the eagerness of the Bostonians to attend the "Symphony" rehearsals—a local institution. In that line no Back Bay people were seen—there was no need of it—they could afford to wait until Monday's auction sale and spend a small fortune for \$12 season tickets—the patient waiters were of the less favored class and on a salary. Night and day through rain and sunshine they stuck to their posts, being now and then refreshed with hot coffee and sandwiches by their sympathizing friends. Their love of music was only excelled by a greater love of the handsome bonnets they were to get for the coveted tickets—and they got it.

Some twenty years ago it was proposed to construct a tunnel under the wide body of water that separates New York and Jersey City, and extensive borings were made along the line of the route selected. In November, 1874, active work was begun on the New Jersey side and a month later was stopped by an injunction. For five years more nothing was done, but in September, 1879, the work was resumed and went forward smoothly until July 21, 1880, when a terrible accident happened; the tunnel was flooded and partly collapsed, shutting up twenty men in different compartments of the same, who perished before relief could be got to them. With great difficulty the bodies of the unfortunate men were recovered and the damage was repaired. Again work was suspended Nov. 4, 1882, on account of the fatal illness of the president of the company, Mr. T. W. Park, and for lack of funds—\$1,050,000 having been expended.

Nearly seven years have elapsed since then; but new capital having been secured, largely from English capitalists, the tunnel has recently been pumped out and is being vigorously driven, and it is hoped there will be no more drawbacks until finished. It is to be used for railroads, pneumatic tubes, telegraph cables and similar purposes.

GENERAL ITEMS.

New York is dirty, dirty, dirty.—*New York Press.*

This is another reason why the Columbus exhibition should be in New York.

The JOURNAL gladly hears frequent commendations of that long-time medium, Mrs. Julia Bishop of 79 South Peoria St. In all her long service she has ever maintained the good will and respect of all reputable people who have made her acquaintance.

Dr. De Buchananne of Bonne Terre, Mo., has closed his engagement in Chicago and returned home. He made an excellent impression here, and the JOURNAL commends him as a lecturer and an educated gentleman who will do credit to the cause he has so recently espoused.

Lyman C. Howe is engaged for the Sundays of October in Buffalo, and November in Cleveland, and February in Boston. He will answer calls for week-evening lectures in places accessible to these points on reasonable terms. He is free to answer calls for December, January and March.

"Mabel Collins" (Mrs. Cooke) is not the daughter of Charles Dickens, as has been currently reported in America, but of Mortimer Collins, a man of considerable local reputation in literary circles during his life. An American publisher is said to have spread the Dickens paternity story.

A telegram just received from Hong Kong announces the destruction by fire of "The Temple of Heaven" which contained the great throne of the Sacred Dragon. This temple was in Peking and had been made familiar to Western nations by travelers who have visited it and written of its wonders.

That story, "A Mysterious Prisoner," published in the JOURNAL was not supposed to be other than fiction when used. It was well told and readable but on its face was fiction, and ought not to have been taken as anything else by any body. This in response to a friend who took the thing in sober earnest.

On Sunday evening last a small but interested audience listened to a very able and excellent address on "Man's Estimate of Woman," by J. S. Loveland. He is a fluent and graceful speaker, and treated the subject with much intelligence and on an elevated plane. The number to hear it should only have been limited by the capacity of the hall's holding, but unfortunately it often happens that seed is sown in waste places and but few are profited.

John Slater, the slate-writing medium of San Francisco, was shot at on Tuesday the 17th ult. by one John S. Mitchell, a painter of that city, who evidently intended to finish up the career of the former so far as this world is concerned. Mitchell had taken offense at something Slater had said in a public meeting and had threatened to take his life. A warrant was at once made for the offender but at last accounts he had not been arrested.

Archdeacon Farrar, whose name became famous in this country a few years since by reason of his stirring sermons denunciatory of the doctrine of eternal perdition, lately sent his son here to be educated as a civil engineer. He says that his reason for doing so is that our schools are progressive and he wants his offspring to have all the advantages afforded by a pushing people who keep abreast if not ahead of the times. He says that civil engineering in England is twenty-five years behind that of this country.

"Garland" Stoves and Ranges cook food and warm rooms for many millions.

Conclave; Knights Templar. The Triennial Reunion to be held in Washington (D. C.) Oct. 8th to 11th, 1889, inclusive. Tickets for this occasion via the Chicago, Rock Island & Pacific Railway, will be sold at one fare the round trip, conditions and dates of sale as follows: At all stations on and east of the Missouri River, Oct. 8th to 5th inclusive, good for going passage not later than trains arriving in Washington Oct. 8th, and for return passage to starting point on or before Nov. 2nd, 1889; at stations in Kansas and Nebraska, Oct. 8th to 5th inclusive, good for going passage not later than trains arriving in Washington Oct. 8th, and for return, Nov. 3rd, 1889; at Colorado points, Oct. 1st to 4th inclusive, limited going, to Oct. 8th, and for return, to Nov. 5th, 1889. Stop over allowed only on return coupons at junction points east of Buffalo and Pittsburgh. Persons desiring to go or return via New York, can do so by paying \$10 additional. For tickets or further information, apply to any of our representatives, or address, John Sebastian, General Ticket & Passenger Agent, at Chicago.

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Can use "BROWN'S BRONCHIAL TROCHES" as freely as requisite, containing nothing that can injure the system. They are invaluable in allaying the hoarseness and irritation incident to vocal exertion, effectually clearing and strengthening the voice. "They greatly relieve any uneasiness in the throat."—S. S. Curry, Teacher of Oratory, Boston. Ask for and obtain only "BROWN'S BRONCHIAL TROCHES." Sold everywhere at 25c.

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Many young children become positively repulsive with sore eyes, sore ears, and scald head. Such afflictions may be speedily removed by the use of Ayer's Sarsaparilla. Young and old alike experience the wonderful benefits of this medicine.

Any of our readers wishing to make investments in the west can drop a postal card to Hard & McClees of Pueblo, Col. They are offering special bargains in Pueblo property. Read their double column advertisement.

A new edition of Dr. J. H. Dewey's, *The Way, The Truth and Life* is out. This work has had a large sale and is still meeting with great success. For sale at this office, price, \$2.00.

A New Departure in Providence.

To the Editor of the Religio-Philosophical Journal

A new society, "The Spiritual Alliance," has been organized in this city for the promulgation of the spiritual philosophy on the line of moral and intellectual instruction, supplemented by reliable mediumistic demonstrations, which, however, are to be entirely separate one from the other. For more than eight years the experiment has been tried of mixing radical and conservative ideas, and all manner of mediumistic demonstration, developed and undeveloped, into a heterogeneous mass and hurling it haphazard from the public rostrum, until moral and intellectual dyspepsia has been developed, causing a gradual decline of public interest except among the unthinking portion who are ever seeking for the marvelous and sensational for amusement and ridicule.

For the past two years the feeling has been growing among those who desire to see Spiritualism take its proper place as the social equal of—though in reality superior to—all other moral and religious tenets, and has finally culminated, as stated at the beginning of this article. The opinion is fast gaining ground, not alone in Providence but all over the country, that spiritual societies desiring to gain social standing and influence in the community and thus to increase their power for good, must exercise more discrimination and better judgment in dispensing the philosophy and the phenomena for public digestion. Too often has it transpired that an inspirational discourse of the highest order, delivered before an audience of hundreds of intelligent, thinking people (of whom a large proportion were entire strangers to the phenomena), has been followed by an exhibition of partially developed mediumship, which, like a powerful emetic on the top of a good dinner, in the physical, has resulted in disaster to the mental and stomach, and the nausea has counteracted and destroyed all the good results which would have followed the retention and proper digestion of the mental food.


In view of these facts the new society has determined upon a new departure. The Sunday services are to be for moral and intellectual instruction. No figure-head upon the rostrum is to perform the useless ceremony of introducing the speaker, and no fee at the door is to give the public opportunity to designate it as a divine show. All seekers after truth and a knowledge of the higher life will be cordially welcomed. Sufficient financial support has been pledged to warrant the alliance in this course. Collections will be taken at each service, and with Hon. Sidney Dean upon the rostrum and a first class choir to render appropriate music, it is reasonable to expect that a constant increase in attendance will result and a financial support be given that shall permanently establish the society in its work.

Social gatherings for the exercise of mediumship and the study of the phenomena will be held weekly, on such evenings as shall be designated by the committee that has been chosen to carry on the work, viz.: Wm. H. Shattuck, E. H. Dunham, Horace B. Knowles, G. E. C. Buffington and K. W. Whittemore.

Tuesday, Sept. 17th, was the 259th anniversary of the settlement of Boston and flags were displayed on all the city buildings, a custom inaugurated by Mayor Green in 1882.


Salvation Oil will cure any pain to which man is heir. Only 25 cents a bottle.

Veni, Vidi, Vici! This is true of Hall's Hair Restorer, for it is the great conqueror of gray or faded hair, making it look the same even color of youth.



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Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been discovered which permanently cures the most aggravated cases of these distressing diseases by a few simple applications made (two weeks apart) by the patient at home. A pamphlet explaining this new treatment is sent free by A. H. Dixon & Son, 337 and 339 West King Street, Toronto, Canada.



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Mrs. Ada Foye commences her engagement with the Society on Sunday, October 6th, at 8 and 7:45 P. M. Copies of the RELIGIO-PHILOSOPHICAL JOURNAL can be obtained at these meetings.

SECT. HARMONICAL SOCIETY
American Spiritualists' Alliance, New York.

The American Spiritualists' Alliance meets at "Royal Arcanum Hall" 54 Union Square, between 17th and 18th Sts. on 4th Ave., N. Y., on the 1st and 3rd Thursdays of each month at 8 P. M. The Alliance defines a Spiritualist as "One who knows that intelligent communication can be held between the living and these-called-dead." All Spiritualists are cordially invited to become members either resident or non-resident, and take an active part in its work. Parties seeking articles in the secular press treating of Spiritualism, which in their opinion should be replied to are requested to send a marked copy of the paper to either of the officers of the Alliance.
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Mrs. M. E. WALLACE, Rec. Secy., 219 W. 42nd St., N. Y.
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His Spirit Is Making Amends.

The leading salesman of a prominent piano house on State street has been having some peculiar experiences during the past few days. He has been very dull during August; in fact, this is the stagnant season for piano dealers, and when a customer dropped in last week and paid \$250 in cash for a second-hand instrument it almost electrified the salesman. "I was recommended to come to you by a mutual acquaintance named Mitchell, whom you used to know out in Ogles County," said the purchaser after he had made his selection. "Mitchell, Mitchell," returned the pianoman; "why, he died five weeks ago." "Quite true so he did; but I had a communication from him last week, and he urged me to buy of you whenever I made up my mind to get a piano." The pianoman then presented the salesman his card. This was only the beginning, however. Since this first customer appeared five or six others have followed, and each in turn assured the salesman that he or she was recommended by John Mitchell, of Ogles County, late engineer on the Chicago & Iowa Railroad. The singular fact of this true story is that in each case Mitchell and the piano dealer fell in love with the same girl, and the railroad man was rejected. Mitchell could never forgive his successful rival, and had made up his mind to make amends for his conduct by influencing trade to the man who had gone away with his best girl.—Ez.

The Only Way to Become a Capitalist.

Sombody must save money; and the people who save it will be the capitalists, and they will control the organization of industry and receive the larger share of the profits. If the working men will save their money they may be not only sharers of profits, but owners of stock and receivers of dividends. And the working men can save their money, if they will. It is the only way in which they can permanently and surely improve their condition. Legislative reforms, improved industrial methods, may make the way easier for them, but there is no road to comfort and independence, after all, but the plain, old path of steady work and sober saving. If the working people of this country would save, for the next five years, the money that they spend on beer and tobacco and base-ball, they could control a pretty large share of the capital employed in the industries by which they get their living; and they could turn the dividends of this capital from the pockets of the money-lenders into their own. There is no other way of checking the congestion of wealth and of promoting its diffusion so expeditiously so certain, and so beneficent as this: I wish the working people would try it!—Washington Gladden, in the September Forum.

The Liverpool Mercury relates an incident which shows how some English landlords treat their tenants. A prosperous farmer who was desirous of purchasing his holding, which had been occupied by his family for three generations, waited upon his landlord and made known his desire, stating that he had saved £500. But the landlord, "You have saved £500 on my land? You want me to sell it to you? I tell you what I'll do; I'll rent your rent £100 a year!" And he did it. The rent was an impossible one. The tenant had to turn out from the house in which he was born. It had to be let at £50 less rent than was actually being paid by the hereditary tenant, but all attempts to conclude a reasonable arrangement on the part of the tenant farmer were useless. The landlord thought he had rightly punished him for his impudence. Cases like this are arousing an angry feeling among English tenant farmers.

The Light of Egypt has lately come from the press and is a work well worth a careful perusal. It is sure to create a sensation and be productive of lasting results. For nearly twenty years the writer has been deeply engaged in investigating the hidden realms of occult force. It will interest Spiritualists and all students of the occult. Illustrated with eight full page engravings. Price, \$3.00.

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Our Heredity from God, by E. P. Powell, shows the latest bearings of science on such questions as God and Immortality. Mr. Powell believes that science is at last affording us a demonstration of our existence beyond death. The book is also a careful exposure of the whole argument for evolution.

Dr. Stockwell, author of "The Evolution of Immortality," writes: "I am thrilled, uplifted and made entranced by it. It is just such a book as I felt was coming, must come."

Science devotes over a column to it, and says: "One does not always open a book treating on the moral aspects of evolution with an anticipation of pleasure or instruction." Price \$1.75.

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Illuminated Buddhism, or the True Nirvana, by Siddhartha Sakya Muni. The original doctrines of "The Light of Asia" and the explanations of the nature of life in the Physical and Spiritual worlds. This work was recently published and the preface informs the reader was originally written in India but being so intimately connected with the present religious identity of America and Europe an edition in English was the result. Price, cloth, \$1.00; paper cover, 60 cents. For sale here.

What I saw at Casadaga Lake in 1888 by A. B. Richmond in an Addendum to a Review in 1887 of the Seybert Commissioner's Report. Since the author visited Casadaga Lake in 1887 his convictions of the truth of spirit phenomena have become stronger and stronger, and this Addendum is the result of his visit. Many will no doubt want this as they now have the Seybert Report and the Review of the Seybert Report. Price 75 cents. For sale here.

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A Few of the Many Good Books for Sale at the Journal Office.

Orthodoxy versus Spiritualism is the appropriate title of a pamphlet containing an answer to Rev. J. De Witt Talmage's tirade on Modern Spiritualism, by Judge A. H. Delaney an able antagonist to Talmage. Price only five cents.

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PREFACE.

The reasons which have induced the writer to undertake the responsibility of presenting a purely occult treatise to the world, are briefly as follows:

For nearly twenty years the writer has been deeply engaged in investigating the hidden realms of occult force, and as the results of these mystical labors were considered to be of great value and real worth to the personal acquaintance who were also seeking light, he was finally induced to condense as far as practicable, the general results of these researches into a series of lessons for private occult study.

This idea was ultimately carried out and put into external form; the whole, when completed, presenting the dual aspects of occult lore as seen and realized in the soul and in the cosmos, corresponding to the dual nature of the macrocosm of an ancient Egypt and Chaldean, and thus giving a brief epitome of Hermetic philosophy. (The term Hermetic is here used in its true sense of secret or occult.)

Having served their original purpose, these external evolutions have compelled their preparation for a much wider circle of minds, and in regard to this subject the writer was the strenuous efforts now being systematically put forth to poison the budding spiritualism of the western mind, and to fasten upon its immature mentality, the subtle, delusive dogmas of Karma and Re-incarnation, as taught by the sacerdotalism of the declining Orient.

From the foregoing statement it will be seen that this work is issued with a definite purpose, namely, to explain the true spiritual connection between God and man, the soul and the stars, and to reveal the real nature of both Karma and Re-incarnation as they actually exist in nature, stripped of all priestly interpretation. The definite statements made in regard to these subjects are all facts, in so far as embodied man can understand them through the symbolism of human language, and the writer desires to be understood by any living authority who possesses the spiritual right to say, "I know."

During these twenty years of personal intercourse with the occult forces of those who constitute the brethren of light, the fact was revealed that long ages ago the Orient had lost the use of the true spiritual compass of the soul as the guide to the realm of occult knowledge. As a race they have been, and still are, travelling the descending arc of their racial cycle, whereas the western race have been slowly working their way upward, toward the ascending arc. Already it has reached the equator of its mental and spiritual development. Therefore the writer does not fear the ultimate results of the occult knowledge put forth in the present work, during this, the great mental crisis of the race.

Explaining the actual causes which impelled the writer to undertake this responsibility, it is also necessary to state most emphatically that he does not wish to convey the impression to the reader that he is in the least degree a student of spiritual truth. On the contrary, every genuine student of occult lore is justly proud of the snow white locks of old Hindooism, and the only apterous and wondrous stores of mystical knowledge concealed within the astral forces of the Hindu branch of the Aryan race. In India, probably no man in any other country, as a race, the latent forces and mysteries of nature the subject of thought and study. But alas! it is not a progressive study. The descending arc of the spiritual force keeps them bound to the dogmas, traditions and externalisms of the declining past, whose real secrets they can not now penetrate. The ever living truths of occult knowledge are hidden from their view by the setting sun of their spiritual cycle. Therefore, the writer only desires to improve upon the racial cycle of the occult knowledge, and to expose that particular section of Burialistic Theosophy (as it is called) that would fasten the crumbling shackles of antiquated dogma upon the rising genius of the western race. It is the elusive Oriental system against which his efforts are directed, and not the race nor the individualistic individuals who uphold and support them; for "omnia vincit virtus" is the life motto of

THE AUTHOR.

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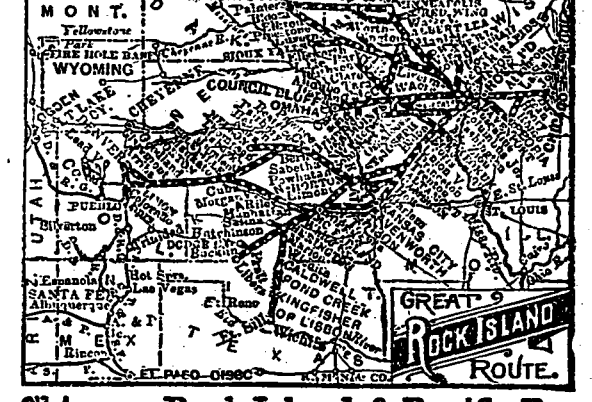
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Light On The Path.

By M. C.

A treatise for the personal use of those who are ignorant of the Eastern wisdom, and who desire to enter within its fluence. With notes and comments by the author.

This work has been largely circulated and is now constantly called for.

Science or Theory. Which?

(Continued from First Page.)

clusively than none of her four thousand students is competent to teach "Christian Science."

What a reward is this tacit declaration of Mrs. Eddy's for the loyalty of her pupils! What a return for the unceasing defense of her position and claims, however illogical and absurd! What an acknowledgment on their own part of incompetence—for they must now refrain from teaching in order to be consistent with their former words and acts, Mrs. Eddy's action having stamped them as incompetent to teach "Christian Science" and by their own declaration, whatever Mrs. Eddy says and does is right—and what glaring evidence that their discipleship with Mrs. Eddy has not resulted for them as did discipleship with the Nazarene!

Over four thousand pupils and not one competent teacher! What a satire on "Christian Science!" But what an opportunity to find out if it be science or if it be theory!

The reason given for the closing of the college, in the public notice quoted from, is—"the demand is for my exclusive teaching and dissatisfaction with any other, which leaves me no alternative but to give up the whole thing." What has created this demand and this dissatisfaction? What but the persistent claim of Mrs. Eddy, endorsed as persistently by her "loyal" students, that no one but she could "impart the correct understanding;" and the accompanying claim that those who did not go to her or to those who represented her and whose teaching consisted of "Mrs. Eddy says so and so," which teaching must be supplemented by a course with Mrs. Eddy, would be "led off the track," and into the horrors of "animal magnetism."

Many who have been Mrs. Eddy's pupils have been made so through this working upon their fears—silently and audibly—has been persistently practiced by her loyal representatives. The orthodox fear of hell has found a parallel in the fear of "animal magnetism" aroused by Mrs. Eddy and these students; and this has driven many an one to that ark of refuge, the Massachusetts Metaphysical College, which now closes its doors and leaves those held in the same bondage to the mercilessness of this "Christian Science" devil.

The demand for Mrs. Eddy's personal teaching has been largely made by her and their steady putting of person before principle, and fear of consequences if it was not had has been steadily inculcated; and the so who have been influenced by this fear through lack of perception of "Christian Science" as science, have made this demand which has grown too large to be handled—according to public announcement.

It may possibly be a fact that because of this course applicants have grown too numerous to be dealt with satisfactorily; yet, if it is so, it but brings to light another fact; viz., that legitimate demand is met, sooner or later, by supply; that a demand which is not supplied dies out at last because of its illegitimacy, a new and higher demand taking its place; and through this very proceeding on the part of Mrs. Eddy will be established the demand for "Christian Science" for the truth that is in it, instead of for theories about it and any or all of its representatives.

The way is prepared—as those who have, from the beginning, distinguished between the principle involved and Mrs. Eddy's personal claims have known it inevitably would be—for an investigation of "Christian Science" *per se* without running the gauntlet of that watchful criticism which has ended in condemnation and persecution from Mrs. Eddy's "loyal" students; for if Mrs. Eddy will not teach any more, those desirous of such teaching cannot be blamed for not going to her; and the inducements—half reward, half penalty—formerly held out by them are of no more avail.

She will not teach more students; they can not for she has branded them as incompetent to do so; and future inquirers will be forced to seek for themselves and will be spared while doing so, the lofty commiseration formerly bestowed upon all such; a commiseration that stooped to falsehood to justify its own acts.

If that which is embodied in "Christian Science" is science; is the true in itself or abstract truth, self-evident as such when perceived, that fact can be discovered without Mrs. Eddy's supervision. If it can not, the whole substance of "Christian Science" is but the soap-bubble that glitters for a time and then dissolves into nothingness.

Evidence enough is forthcoming, fortunately, even from those who have never received her teaching, to show that that which is named "Christian Science" is all potent to prove and demonstrate itself; to reveal its own nature, its potential power to redeem the race from ecclesiastical superstition and medical despotism through removing the ignorance which is the cause of both. Theory ends with its personal promulgators and supporters; the true in itself ever exists, waiting recognition, and is soonest seen by those who look with their own eyes instead of through another's.

The true in itself, as it develops, forms and arranges itself in accord with its inherent principle or into a science, and points out the way of its own proof and demonstration. This result is by degrees or progressive, because its inherent potentialities must evolve from the within out. "Christian Science" is truly such in its essence for it is following this course, and the fate of the Massachusetts Metaphysical College is but the pushing to one side of the needless by this very progression.

Principle, or the impersonal, will always be manifest in the world through person, but no one person is necessary to it. If one is not the needed mouthpiece, another will be, for principle will always triumph over person and never more so than when it pushes aside that which it has formerly used. "History repeats itself." According to the record, Moses was deprived of his leadership and those who were journeying to the promised land passed on without him because he struck the rock in his own name instead of that of the impersonal God who is "no respecter of persons." There is one leadership that is unending; and while it leads those ready to follow, it restrains those not ready because they would usurp its prerogatives.

The tendency of the teachings of "Christian Science," as given by Mrs. Eddy and her "loyal" students, to degenerate into dogma—a tendency fast increasing because endorsement of her claims compelled blindness to its principle—will be checked by this action. Such a result has ever been the curse of any movement with which any one person has been prominently connected as its apparent source.

A cant phraseology was fast developing, due to insistence upon the letter of the word as used by Mrs. Eddy. These forwarders of her claims and opinions but not of the truth in "Christian Science" (a difference to which most of them have been honestly blind) have decided upon a person's understanding of the principles of "Christian Science"—even when the one upon whom they sat in judgment had

been her pupil—by the terms he used in which to express his meaning. If the terms were not those used by Mrs. Eddy, and in the places where she used them and as she used them, the person had no understanding in their judgment and was condemned accordingly; said condemnation carrying with it a warning to all concerned to beware of listening to the party judged, as he was "not scientific."

The verdict, "not scientific," has been liberally awarded to those who had only the spirit without the letter; and in consequence, any one who had his own ends to serve had only to profess loyalty to Mrs. Eddy personally and be perfect in the letter, to be accepted and recommended as "scientific" or "one of us." "By their works ye shall know them," was the instruction of one long ago; but "by their professions and their words" has been the verdict in these later days; a verdict which will be reversed for future developments in "Christian Science" will necessitate more works and less words; more individual growth and less judgment of others.

"Christian Science" as a name or term is claimed by Mrs. Eddy as her own, and no one need dispute that claim for it is unimportant. What is the thing that is named? Is the question to be settled without wasting time in disputation. If it is science in essence, crude and undeveloped though it may be, presenting gaps where there should be continuity of statement, its true designation will be discovered and it will be as impersonal as that to which it is attached.

No one thinks of naming the science of Numbers and claiming such designation as his own property with the accompanying claim that the correct understanding of that which bears the title can only be gained from him. Were that done, the claimant would be removed from the field of action through his own acts and claims, and this result has taken place with "Christian Science."

That which has been so named is really a limited statement of the Science of The Christ; of that Christ which every individual identity has to bring forth; and the way so to do is stated in this Science, which is as independent of person or personal claims as the science of Numbers; is as exact in its conclusions as the other, and they are as absolutely in accord with its principle as numbers and their combinations with theirs. But this statement will seem assertion and will only be proven true through that unprejudiced investigation and demonstration that brings proof with it.

So far as this announcement is concerned, is not the evidence afforded by this act of Mrs. Eddy's of a twofold nature? Is not her statement that she has "no alternative but to give up the whole thing" corroborative of her claim from the beginning that "Christian Science" is her idea, whom no one but herself can explain, as she has left her work to none of her students? Is not the fact that she has been compelled to give it up—whether the reason assigned is the true one or not—because it has grown too large for her to handle, corroborative of the counter claim that "Christian Science," in its purity, is a statement of abstract truth which demonstrates and proves itself and hence is constantly drawing to itself more adherents?

With all this criticism of Mrs. Eddy's claims, compelled by her own acts, justice demands recognition of her instrumentality in the great movement which is gradually permeating all parts of the world. Alone and unaided she lifted up her voice to proclaim the truth of "Christian Science" when to do so was to invite more ridicule and condemnation than is experienced to-day by those who have companions in their position. She has battled bravely for her convictions and compelled respectful consideration of them. She labored and waited many a year before what the world calls reward came to her. In the midst of opposition and contumely she was true to what she perceived as truth; and if after all these years of work she retires from active duty because she has earned the right to do so, leaving the labor of maintaining and spreading the truth in "Christian Science" to others in their turn, no one could cavil at this course of action. It would be honorable to herself and her students; one that she could hold with dignity while retaining the respect of both supporters and opposers of "Christian Science."

A word, Mr. Editor, upon your criticism of "mortal mind." One of the stumbling blocks for those who give attention to the teachings of "Christian Science" has been the term "mortal mind," used by Mrs. Eddy and her letter-perfect students. They have been told, at the outset, that there is no mortal mind because there is but one mind and that is immortal; and then this, that and the other have been traced to an origin in "mortal mind," which is declared to be the cause and sustainer of many other things which, like itself, are non-existent.

This course has naturally aroused ridicule and necessitated the declaration, when those who have followed it have been confronted with logical questioners,—"No one can explain Mrs. Eddy's ideas but herself." The temptation is irresistible with the unregenerated like yourself—pardon, Mr. Editor, the appellation was first self-bestowed—to turn this battery upon the one who first wheeled it into position, recognizing its capacity for effective work whichever way it points. But the development in "Christian Science" in the last five years has made possible a more rational explanation of that which has been attributed to "mortal mind" and enables the latter to sink back into its native nothingness because there is no necessity to make something out of nothing in order to account for the unaccountable.

If "mortal sense" be substituted for "mortal mind" and the fact that there are mortals admitted, the way is open for a clear and logical explanation of "Christian Science" which will remove and destroy the rubbish formerly loaded upon it. The Science of The Christ furnishes a logical answer to every logical question elicited by its teachings; the reign of "mortal mind" is broken and its throne in the Massachusetts Metaphysical College is vacant.

URSULA N. GESTEFELD.

Columbus Hall Meeting.

On Sunday evening, September 22nd, the 4th Annual Series of Rev. Charles P. McCarthy's "Sabbath Evening Expositions" was inaugurated at Columbus Hall, 878 Sixth Ave., New York City, by the delivery of a very able and profound address from Judge A. H. Dailley, of Brooklyn. The hall was fairly well filled and extra chairs had to be brought in for those who were standing. The Rev. C. P. McCarthy presided and gave a brief exposition of the spiritual and economic lessons to be derived from the Lord's prayer. Mr. Tingley's two songs were gems and were very highly appreciated by an evidently cultivated audience which gave him well deserved applause. Mr. T. is a master in the art of singing and possesses a barytone voice of extensive scope, high quality and cultivation,

which would command a large salary on the operatic stage. Mrs. McCarthy accompanied this accomplished singer in a way which proved her competency to perform perfectly a task requiring the skill of a true musician. Mr. Justiment, the popular and polite book-seller of 4th Avenue and 12th St., sold the RELIGIO-PHILOSOPHICAL JOURNAL in the ante-room leading to the hall, and also other spiritual and economic papers and books. A supply of the JOURNAL will be found at these meetings every Sunday, and Mr. Justiment will be glad to take names for regular subscribers to it.

The New York Press had a very generous reading notice of these meetings in its columns. C. P. M.

THE DETROIT EXPOSITION.

From Tournament to Industrial Exhibit.
To the Editor of the Religio-Philosophical Journal.

Exit the art of war! Enter the arts of peace! Not that the exit is accomplished, or the entry complete, but both have begun and will not stop. In the feudal days, five hundred years ago or less, war had the field; the fighter was honored the worker degraded. Feudalism is but another term for aristocracy based on pillage—the dependent of the robber baron held land and living on condition of being ready to fight for his master when next he rode abroad to plunder his neighbors.

Chivalry comes from *cheval* (a horse) and implies that the knight rides, but the common man, who in peace did something useful and therefore vulgar, must fight on foot. In Walter Scott's story of Ivanhoe is the famous description of "the fair and gentle passage at arms of Ashby de la Zouche," the end of which was that a few score of maimed and bleeding men lay groaning on the ground while fair ladies flung garlands on the bloody helmets of the winners in the fight. "Fair and gentle!" We should call it savage today for men to put inverted skulls called helmets on their heads, sheathe themselves in steel, take lance and sword and battle-axe in hand and thrust and strike and hack each other for no cause save pride. Around the lists at Ashby thronged the lookers-on, the nobility, the knights and dames in exclusive galleries, the common herd shut off by themselves. The fighters were the porcelain clay, not to be mixed with the workers, the coarser stuff.

From tournaments the tide has set to World's Fairs, to expositions of industry and art and science where prizes are won, not by sword and spear but by loom and shuttle, by plough and forge and hammer, by skill in beautiful designs and useful devices for the common good. The tournament put the fighter in front and kept the worker down, the exposition puts the worker in front and uplifts labor; the one showed the pride of a fighting aristocracy, the other illustrates the peaceful progress of the people.

The day of chivalrous tournaments has gone, the day of fairs has come—in county and state and between the nations they gain in value and interest as great schools where pupils of all grades meet on equal terms. The corn palace of Sioux City illustrates the rising station of the farmer; while it may be said of the knights who made the corn growers of old times their serfs—

"Their steeds are dust their swords are rust."

The world moves up not down. Yesterday I was at our Detroit Exposition and all this and much more came to my mind, inspired by the occasion. Our great Centennial at Philadelphia in 1876 surprised and delighted all, outstripping in leading matters the great fairs of the Old World and sending home the millions who went there full of enthusiasm. The fine contagion spread from city to city, Chicago caught it and opened a great exhibit years ago, valuable, excellently managed and permanent. Detroit has been said to be slow, but that can no longer be truly said. Six months ago the level and low ground below Fort Wayne at the point where the deep Rouge river empties into the bays Detroit, some three miles from the heart of the city westward, was untouched and in its natural state—grass and marsh, and scattered trees and shrubs. In that short time it has been drained and graded, its forty acres put in good shape, docks built, an artificial lake excavated, a noble and beautiful building 500 feet long and 250 feet wide, with its central tower 200 feet high, built; tracks for street cars and railroad trains laid to its gates, other fine buildings finished around the central structure, sheds that now shelter thousands of cattle, horses, etc., made ready, and every available space in all the buildings and grounds filled with exhibits that feast the eye and feed the mind of from 20,000 to 50,000 daily visitors.

In no foreign land could such a gathering be seen, from city and country, from shop, and mill and farm, from parlor and kitchen, so orderly without bayonets to keep order, coming and going without brutal violence or accident. Not all elegant in deportment, of course, but self-respect and mutual good will predominant. There was no liquor on the grounds, and beer in only one place. Tobacco and cigar exhibits, of course; we are not beyond that enervating and degrading habit, and the giving away of little tobacco packages was, to me, the worst thing seen.

Some day the coming exposition will have no filthy beer, no tobacco or cigars. To particularize is not possible, it is enough to say that the useful and the beautiful held the largest space, and gave clearer proofs of the growth of our varied industry. In the art exhibit the pictures were probably worth in all \$150,000. The opening speech by Gov. Luze was sensible and appreciative, and that first day was children's day—20,000 children from schools and homes, and such glee and gladness! A joyous opening for a permanent exhibition to last many years.

One evening I stood on the upper floor at dusk, looking down on the moving life below, and in an instant a blaze of white light flooded the wide space. The touch of a finger on a knob hundreds of feet away had wrought this marvel; which would have been sneered at as impossible a few years ago, even as the floating and flashing spirit lights of the séance are sneered at by many to-day. The unseen hand may be a little further off, the wire of invisible gossamer, that is all the difference. Unseen force from an invisible vapor, set in motion all the whirling mechanism in that great building; in some force magnetism which we call electricity will be the motive power, guided by a ruling will. So we reach toward the interior and spiritual.

There need be no lack of respect for the soldier who perils life for his country in a righteous cause, but arbitration must take the place of the great duels of nations, and peaceful industry supplant the awful guilt and waste of war. From Ashby de la Zouche to this Detroit exposition is a long upward reach through the centuries. There is room enough to go up higher yet.

Yours truly, G. B. STEEBINS.
Detroit, Mich., Sept. 21, 1889.

"It is a fact," that Hood's Sarsaparilla does cure scrofula, salt rheum, and other diseases or affections arising from impure state or low condition of the blood, overcomes that tired feeling, creates good appetite, and gives strength to every part of the system. Try it.

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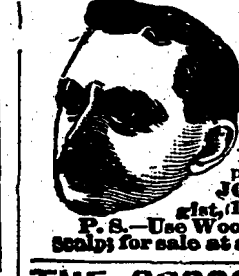
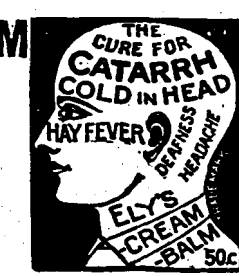
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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XLVII.

CHICAGO, OCTOBER 12, 1889.

No. 8

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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WAITING.

JOHN BURROUGHS.

Serene I fold my hands and wait,
Nor care for winds or tide or sea;
I rave no more 'gainst time or fate,
For lo! my own shall come to me.

I stay my haste, I make delays,
For what avail this eager pace?
I stand amidst the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No winds can drive my bark astray
Or change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it hath sown
And garner up its fruit of tears.

The waters know their own, and draw
The brook that springs in yonder height;
So flows the good, with equal law,
Unto the soul of pure delight.

The stars come nightly to the sky,
The tidal wave unto the sea,
Nor time nor space nor low nor high
Can keep my own away from me.

D. D. HOME.

Extracts from the Review of His Mediumship by the English Society for Psychical Research.

Some months ago we had occasion to call the attention of our readers to the libelous statements of Professor Joseph Jastrow concerning the late D. D. Home. We then pointed out that the circumstances of the charge which he brought against Home strongly suggested a willful misrepresentation on the part of the author, and our view is confirmed by the fact that although the matter has been brought to his special attention, he apparently prefers a cowardly silence to making any acknowledgment of his iniquity.

We are glad now to leave this individual behind us and turn to a careful and candid review of Home's work which we find in the July Journal of the Society for Psychical Research in England. This review is by Prof. Barrett and Mr. Myers, and is a good example of the sympathetic and at the same time strict scrutiny which they and the other leading members of the English Society have always shown themselves ready to give to the testimony coming before them. Taking as their text Madame Home's volume, "D. D. Home, His Life and Mission," the writers have endeavored during the past year to collect additional evidence—favorable or unfavorable—concerning Home's phenomena. In this they have been so far successful as to obtain, among other documents, some contemporary records of seances with Home about 1861 and 1871. These we shall quote later.

* D. D. Home, His Life and Mission. By Mme. Dugliss Home. Large 8vo. Cloth, pp. 428. London: Trubner & Co. Chicago: Religio-Philosophical Publishing House. Price \$2.00. Gift top \$2.25.

Mr. Myers moreover has been permitted, by Madame Home, to examine freely the collection of autograph MSS. on which her book is founded, and any objection that the prejudiced skeptic might have made that the letters quoted by Madame Home may have been garbled or manufactured, is henceforth debarred by the assurance of Mr. Myers that these letters may be confidently accepted as genuine. Taking this evidence published by Madame Home, and the further evidence which they have since been able to procure, the writers address themselves to the questions which they urge "are necessary in any inquiry into a medium's career: (1) Has he ever been convicted of fraud? (2) Has he satisfied any trained observer in a series of experiments selected by the observer and not by himself? (3) Were the phenomena which the ordinary observers witnessed entirely beyond the known scope of the conjurer's art?"

We need not here reproduce their discussion of these points, but shall rest content with stating their conclusions:

1. After full consideration of the testimony, such as it is, which is supposed to point to trickery on the part of Home, the writers affirm that "there has been nothing which we can style conviction of fraud." "So far as regards conjuring, then, we may say with confidence that there has been neither actual exposure, nor even inferential ground for explaining his phenomena in this way."

2. The second question which we have to ask as regards a medium is whether his powers have been tested by any careful series of experiments, under the direction of an observer of recognized competence. In this important respect Home stands pre-eminent. The experiments of Mr. Crookes, though we could wish that they had been more numerous, form a testimony to "physical phenomena" which has not hitherto been rivalled in the history of any other medium. No direct objection to them has been sustained; the main objection being the indirect one that other mediums with whom Mr. Crookes has obtained striking results have subsequently, under different conditions, been detected in fraud. Important as this drawback is, it does not necessarily affect the experiments with Home, and taking these as they stand, our only reason for withholding thorough conviction must be the general principle that the experiments of no single savant, so long as they lack confirmation from other savants, can be allowed to dominate our belief in matters so fundamental.

But here, again, there is a difference. Although Mr. Crookes' experiments with mediums other than Home were not corroborated by independent scientific observers, his experiments with Home do derive strong corroboration from the testimony of Lord Crawford (then styled Lord Lindsay, or the Master of Lindsay), himself a savant of some distinction. And the long series of observations privately printed by the present and the late Lord Dunraven, though not so strictly a scientific record as Mr. Crookes' "Researches," forms a body of testimony in its own way unique, and not further removed from laboratory experiments than from the loose record of the mere occasional observer.

3. And this brings us to the third requisite of a medium's career. Besides the absence of proved fraud, besides the careful testimony of the savant (unless indeed that testimony is much more abundant than it has been hitherto in the case of any medium whatever), we need to assure ourselves that the phenomena which the medium presents to the ordinary witness—which form, so to say, the staple of his production,—are of such a kind as to be clearly beyond the range of an accomplished conjurer.

The opinion of the writers is that conjuring is entirely inadequate as an explanation of Home's manifestations; "there was either positive hallucinations or supernatural fact." As to the hypothesis of collective hallucination, it is clearly shown that there are important distinctions between the ordinary experiments in suggested hallucination and the occurrences at Home's seances. Experiments in hypnotic suggestion show that even trained subjects continue to present marked differences in sensibility, whereas in the case of almost all Home's phenomena, all those persons present perceived the same things. Further:

Home's sitters frequently saw the phenomena without receiving from Home any audible suggestion whatever. Sometimes, indeed, Home, apparently entranced, announced what was about to happen. But often the manifestations are recorded as having been sudden, startling, and unannounced; or as having occurred while Home was silent and motionless. In such cases, therefore, if there were suggestion at all, it must apparently have been mental suggestion or thought-transference. Now our readers are aware that we have long been collecting all the cases of this sort which we can find. But we have no success recorded which would have been of any appreciable use in such seances as ome's. And difficult though it was to suppose that all the persons present at one of Home's seances would be equally susceptible to verbal suggestion, the difficulty is intensified a hundredfold when that susceptibility

to mental suggestion—of which we have some difficulty in proving the very existence, so rare a thing is it—has to be assumed of a group of miscellaneous sitters, often strangers to Home up to the very hour of the seance.

It is plain, indeed, that the writers do not incline to any such hypothesis as that of collective hallucination.

Turning to the communications given at Home's seances, Messrs. Barrett and Myers refer to the hypotheses that have been considered in connection with this aspect of the problem, viz., that the messages may have been fraudulent, or that they may be explicable by thought-transference from the minds of the sitters, or that the communications did actually proceed from the spirits professing to utter them; and here the writers give an abstract of the chief cases of "recognition" quoted in Madame Home's work, regarding the long list of identifications as "quite unique in the history of Spiritualism." It is worth while to remind our readers of a few of these which we give below, the numbers referring to the pages in Madame Home's book, on which they may be found:

19.—Home's statement in "Lights and Shadows of Spiritualism;" (but there is independent evidence that Mr. Ward Cheney and his family continued warm friends and believers in Home's powers). Home goes for the first time to stay with Mr. Ward Cheney in Connecticut; hears rustling silk dress; sees phantasmal figures; hears voice, "I am annoyed that a coffin should have been placed above mine"; then again: "What is more, Seth had no right to cut that tree down." The family recognize description of figure; admit meaning of second message; declare the message about the coffin to be nonsense. Vault is opened; a coffin is found to have been placed on that of Mrs. —; voice then states that reason of message was to procure conviction of identity.

33.—Mr. Burr's testimony. A paper was lifted from the floor by a hand of peculiar conformation. "The fingers were of an almost preternatural length, and seemed to be set wide apart." Other details are given. Hand writes name of a deceased lady "in her own proper handwriting." The hand resembled this lady's. "A daguerrotype portrait of Mrs. Burr's cousin," says Madame Home, "is now in my possession,—the hands and fingers have the very same wasted look and singular conformation so minutely described by Mr. Burr." [I have seen the daguerrotype, and observed the very unusual look and position of the fingers.—F. W. H.]

49.—Extract from Dr. Garth Wilkinson's "Evenings with Mr. Home and the Spirits." Message is spelt out on Dr. Wilkinson's knee by touches as from a deceased friend. Message for widow demanded. "The Immortal Loves" is spelt out. The family recognize this as characteristic, since deceased was wont to speculate as to whether or not the affections survive the body.

100.—Incidents. Child's hand writes message and signs it with characteristic fault of orthography—unknown to Home but known to parents present,—"Denise for Denise."

146.—Dr. Gully's evidence. Robert Chambers asks if spirit of his father will play his favorite ballad. "Ye banks and braes" is played on flute notes of accordion; that ballad, as played on flute, having been his father's favorite. Asks for another favorite air; the right one played.

149.—Mr. S. C. Hall's evidence. Spirit of daughter of Dr. Chambers raps message for her father—no one present knowing that Dr. Chambers had had such a daughter. Spirit returns, blames Mr. Hall for not giving message, brings younger sister and gives as tests the words "Pa, love," the last which [younger] sister pronounced in life. Message as to affairs is now given to Dr. Chambers and proves sagacious.

153.—Mrs. Senior's evidence. At their first meeting Mr. Home describes Mr. Senior and adds, "You forgot to wind his watch, and how miserable it made you." "Now this was a fact known to no living being but myself. I had wound the watch the night I lost my husband and resolved never to let it go down again. I forgot to wind it one night, and my agony was great when I discovered it even in the morning, but I never mentioned it even to my husband's sister, who was in the house with me." Home also mentions "Mary." Mr. Senior's mother.

154.—Mrs. Senior narrates how at another seance Home, entranced, recalls private conversation (date, positions, and other details given) between herself and her husband.

206.—Mrs. S. C. Hall's evidence. "Your father, Colonel Hall," is announced; test asked for. "The last time we met in Cork you pulled my tail." Colonel Hall had worn a queue, and this fact was correct.

288.—Lord Lindsay's testimony (now Lord Crawford). Lord Lindsay misses train at Norwood, sleeps on a sofa in Home's room; sees female figure standing near Home's bed, which fades away; recognizes face among other photographs next morning; it was Home's deceased wife, Lord Adare (now Lord Dunraven) and two others, in Lord Adare's room, see (February, 1863) a shadowy figure resembling this form, but cannot distinguish features.

292.—Madame Panigal's evidence. "Home said to Chevalier Soffetti, 'There is an old

nurse of yours standing beside you—a negro woman.' The Chevalier could recall no such person. 'She says you ought not to forget her,' continued Mr. Home; 'for she saved your life when you were but three and a half years of age. You fell into a stream of water near a mill and were just about to be drawn into a waterwheel when she rescued you.' Chevalier Soffetti now recalled the whole, and acknowledged the communication to be perfectly correct. He had been wholly unknown to Mr. Home till within three hours of the message being given, and not one of the remaining guests knew of the incident in question."

The writers refrained from discussing the question whether the phenomena witnessed through Home are to be attributed "to Home's own spirit or to spirits influencing him, but not in reality the spirits of the dead." Their object, they say, "is evidential rather than speculative. We propose the question: Have Home's phenomena ever been plausibly explained as conjuring tricks, or in accordance with known laws of nature? And we answer, no; they have not been so explained—nor can we so explain them."

We select the following accounts from the previously unpublished evidence which Messrs. Barrett and Myers have obtained and which they print in the form of appendices.

APPENDIX E.

44, Lincoln's Inn Fields, London, W. C. February 7th, 1889.
As you ask me to write to you of what occurred at our house in Kilburn, where we were living in 1869, with reference to the handling of red hot coal, I will merely say that one Sunday evening, in the winter of that year, I saw Mr. Home take out of our drawing room fire a red-hot coal a little less in size than a cricket ball, and carry it up and down the drawing-room. He said to Lord Adare, now Lord Dunraven, who was present, "Will you take it from me? It will not hurt you." Lord Adare took it from him and held it in his hand for about half a minute, and before he threw it back in the fire I put my hand pretty close to it and felt the heat to be like that of a live coal.

Yours very truly, W. M. WILKINSON.

APPENDIX H.

In 1870 Home visited Scotland, and in Edinburgh stayed at the house of a Dr. Doun. Here General (then Colonel Boldero) first met Home. On February 4th, 1870, Colonel Boldero attended a seance at Dr. Doun's house, and took some notes at the time, which I [W. F. B.] have seen and compared with a full account of the seance that he wrote to Mrs. Boldero the next day. Mrs. Boldero has kindly given me permission to make the following copy of the original letter from her husband, which she fortunately had preserved. It agrees with the notes and also with the account given me by General Boldero from recollection; he was not aware that this letter was still in existence until after he had given me his verbal account. Copy of letter from General Boldero to his wife: "We had an excellent seance last night, although some of the manifestations were, they said, not so good as they had had there before. Now to relate what took place. I reached the house, a most excellent one, at about twenty minutes to eight; found the host and hostess old people; he had been an army doctor and entered the service in 1849—was at the taking of the Cape, and at Waterloo in the Greys, and is a hale old gentleman of 86. His wife, an old lady, two nieces, Misses Jamieson, and another lady whose name I did not catch, I will call her K., Home, and self, and a Mr. Maitland came later. The young ladies' Christian names were Susan and Elizabeth. We sat round a rosewood round table (it was heavy and had one leg in the centre with three feet) in the following order:—Home, then on his left the hostess, next to her Elizabeth, then self, then Susan, then the host, then K., so back to Home. After about ten minutes the trembling commenced and the table began to move, much cold air was felt. I forgot to mention that the table was covered with an ordinary drawing-room table cover, and on it rested a piece of paper and pencil and an accordion of a large size—raps then commenced; one or two simple questions were asked and answered. Then Home proposed to try the accordion; he held it in his right hand by the bottom, i. e., upside down under the table, and it began to play chords. By his desire I looked under the table, and distinctly saw it open and shut as if some one was playing upon it. It first played an air which no one knew, then "Still so gently" was asked for and played. Also "Home, Sweet Home." Elizabeth then held the instrument and it played some beautiful chords. Home again took it and held it out from under the table and music came from it. It then played an air of Moore's, and ended by a discordant chord. Home said that represented "earthly music;" the table gave three jumps. Accordion then played very softly and beautifully—"That is Heavenly"—the accordion gave three deep notes. Five raps were then heard, which signified the desire for the alphabet. Susan took the pencil. Home repeated the alphabet, and as soon as he came to the letter required he was stopped by the "spirits," who rapped three times, sometimes raps under the table, sometimes the table gave three raps on the floor, and sometimes the accordion played three notes. After a

little I said something about fear to Susan, who had been writing; all of a sudden she said, "My hand is paralyzed, I cannot write." "Give me the pencil," said I, and directly five thumps took place, meaning alphabet. The following was then spelt out, I writing it down:—

"Fear not, Susan, trust in God."
"Your Father is near."

There was a question about her father, and I said perhaps they mean the Heavenly Father. Instantly there was a great commotion in the table, and this was then spelt out, I still writing:—

"He is the Great Father."

Elizabeth's pocket-handkerchief was on her lap. I saw it move, and it was gently drawn under the table and placed upon the doctor's knees, who sat opposite to her. Susan's pocket-handkerchief and gloves were also lifted up and down.

Home's chair was moved about the room, and the screen which was placed in front of the fire moved at least a yard by itself. The ladies' dresses were constantly pulled, and they said, or at least two of them said, that they saw hands. I myself saw something, but cannot exactly describe what it was. Home was most visibly affected, but was struggling against it, as the host and hostess did not want to see him in a trance. Presently he roused himself, and said to Susan, K., and myself: "Will you come into the library and see what will happen there?"

The library opened into the landing, where there was a bright gaslight, but the room itself had no light. The door was, however, left wide open; we were round a little table, the rest seated, and I on my knees. In an instant the table began to rock, and a very weird sound was heard in the corner of the room. An immense shifting bookcase, that would require at least four men to move, began slowly to come towards us. This rather frightened Susan, who was very plucky notwithstanding, and she gave a little start. In a few minutes Home went off into a trance. He got up and walked about a little and then came to me and took me by the hand, saying, "Will you look at Dan's feet and see that he does not move them off the ground, and tell the others to look at his hands." I watched, and saw his whole body elongate as much as nine inches or a foot. I went and felt his feet, and found them on ground. I must tell you he was standing where the light of the gas in the landing fell upon him. It was an extraordinary sight. He then said, "Come here," so I went back to him. He was still of prolonged stature. He took both my hands and placed them on each side of his waist above his hips; there was a vacuum between his waistcoat and trousers. "Feel Dan, that you may be satisfied," and surely enough he came back to his own size, and I could feel the flesh shrink. He again was elongated, and I could feel his flesh stretch and again shrink. It was most extraordinary to see him gradually lengthen. He then walked about a little and went up to his bedroom. I followed and saw him put his hand into the fire and take out a burning coal. I foolishly perhaps called the ladies, not wishing them to lose the sight, but they seemed to have a bad effect, for as they were coming up he told them not to come and put back the coal he had been carrying into the grate, and said that something was wanting on the part of the ladies,—that they were afraid he would be hurt. He then returned to the library and began talking. He told some curious things that I will tell you tomorrow, as this is long enough.

Altogether it was most curious, and I so wish that you had been there. Certainly there was nothing devilish in what took place.

After he was out of the trance, he appeared both fresher and better than before he went into it. Altogether it was a weird and curious spectacle in the library.

APPENDIX I.

The next account, somewhat abridged, is written by a gentleman, Mr. Edward —, who wishes his name not to be published. It records what took place at some of Home's seances in London, probably about the year 1861. The account itself was given in a letter to the writer's brother, and written immediately after the seances, which is as follows: "I have been introduced to Mr. Home; he is a very nice, quiet, unassuming man, and I go to his house sometimes in the evenings. I have had four or five seances, one of them at Mrs. Parkes' house. I have had my hand taken and my leg grasped over and over again, and handkerchiefs and bells, etc., carried from my hand across the table to other people and back again. I have also seen the most touching and consoling messages rapped out to people from their departed friends, urging them to trust in God and assuring them of their own felicity, and these coupled with allusions to periods and things known only to the people themselves and their spiritual visitors, and which have made them go away convinced of the truth of these manifestations.

"The seances begin by our sitting round Mr. Home's table, which is rather large, as it holds ten people sitting round it. We lay our hands flat on the table before us. After a while there is usually a trembling of the table and often a strong tremulous motion of the floor and our chairs, and loud raps sound about the room and under the table. Then the table usually heaves up with a steady motion, sometimes clear off the floor, sometimes on one side to an angle of about 45 degrees. Mr. Home makes a practice of asking anyone present, usually the last comer, to sit

(Continued on Eighth Page.)

QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.
6. What are the greatest needs of Spiritualism, or, to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the family, to society and to government?

RESPONSE BY THOS. HARDING.

It has been said that there are no more notes in the sunbeam than in any other part of the room, but like many of the sayings of our fathers it has little truth in it. The sunbeam has a life giving and attractive power. While your shutters are closed, your is pulled down and your curtains drawn, the room is in darkness and the dust is undisturbed on the floor, but when the sunbeam enters, agitation follows and the articles of dust, like everything else, make or the light and float like things of life in the vitalizing beam.

So it is with man. The beams of divine life which vitalize the world cause commotion, and all the activity we see around us; were they withdrawn, man would be as inert as the dust. That indivisible and divine quality is every thing which is of real value, but man is nothing, mentally, morally or spiritually as well as physically; he has nothing which he did not receive, and the highest archangel is but a fellow servant. Therefore, let us not suppose that we belong to ourselves, as we have heard it expressed by Spiritualist teachers, or that we can unaided work out our own salvation, or lift ourselves, by any course of conduct, up the heights of spiritual elevation, for we are but notes in the sunbeams of the Infinite. Therefore, I give no honor to myself, but all honor to that supreme power which is called "od." Plato gave honor to his master, Socrates; Socrates gave honor to his demon; that demon would doubtless give honor to one higher than he, but all of them gave supreme honor, as I do, to that essence which permeates all persons and things.

Would that Spiritualists in general could see this as I do, and as I am happy to say, some of them see it. I did not always see it so; I did not always know that "His" service was perfect freedom, or that all things are lawful to those who are Spiritualists in deed and in truth, which means spiritualized persons.

Far be it from me to uproot a single flower from the garden of Spiritualism, where sweet and beautiful flowers abound; neither would I lessen the number of well earned laurels which crown her triumphant brows. Ah! no; it is not that; but I would fain point out her errors of self-sufficiency and self-illusion and direct her to higher ground. I would fain plant her feet upon that rock which cannot be moved, whence she could look beyond the spirits to the spirit's God.

Shall I be condemned for this, and told that I don't deserve the name of Spiritualist, shall the ties of fraternity which have bound me these twenty years be severed at a blow, well, be it so, if it must be. I am ready for the sacrifice.

But I am not done yet; there are other counts in the indictment. Let it be borne in mind that I am trying to find out whether, correctly speaking, I am a Spiritualist before replying to the question how long have I been a Spiritualist. It is an accepted doctrine of Spiritualism, taught by all its accredited lecturers, that we must pay the full penalty of our misdeeds; that we must outgrow our present tendencies to evil; that we must bear all the consequences of every act and thought, and all the misery and heart-burnings of our poor souls, until in the process of long, long time our characters shall be sufficiently cooked in the fires of tribulation. There is no help for us; we must be ground between the upper and nether millstones until we are thoroughly pulverized; a pleasant prospect, truly? No friend on earth or in heaven can aid us; no wrong forgiven; no prayer heard; no aspiration answered; no tear wiped away; no succor vouchsafed by God, angels or men.

Oh! the dreariness of such an outlook. Oh! the horror of such contemplation. Hope is dried up, the heart is shriveled and desolation reigns! I am not a Spiritualist if that is orthodox. If the acceptance of this awful doctrine is necessary to give standing room within the fence of the spiritualist inclosure, I must stay outside in the light of hope, for it is too dark in there.

How long would it take a Napoleon to wash the blood from his hands and "grow out of" his ambition? How long will it take the wife murderer to cleanse his soul of guilt? How long would it take any of us to become cleansed of our propensities, unaided? We never, never could be. Alas! what a dreary "spirit-world" that must be, where the sweet smile of forgiveness has no charm, and what a horrible immortality; but, thank Heaven, it is not true; in a universe where love and wisdom are triumphant over anger and folly and the scowl of self-love gives place to the smile of charity, it cannot be true; no! it cannot be true, for God is willing to pardon, and his angels are ready to minister.

Strange to say the Spiritualist teacher who enforces this, exhorts us at the same time to be kind and merciful to one another, but why should we when the God of Spiritualism is not merciful to us? What! shall the children forgive one another while their father forgives nobody? Shall man be better than God who says "you must work it out," and there are no short cuts on the long and wearying journey before you. No! no! it is not true; the visible world is full of short cuts and wrongs forgiven. The invisible world proclaims the interposition of the divine in every soul and our cheeks are often wet with the tears of sympathy. Salvation from the effects of wrong doing is everywhere apparent; it argues tenderness of heart, and the very worst man possesses a tender spot in his character which under a sense of freedom springs from its hiding place into light.

Such teaching is supposed to be a set off against the doctrine of vicarious atonement, just as if we were compelled to jump into the fire in escaping from the frying pan. They are both extremes and both equally false; and for my part I should prefer to teach salvation through Christ, than no salvation at all. Ah! I might appeal to many Spiritualists who can say that their experience has taught them that the Divine is merciful and can forgive, and that when they come to the understanding of the methods of true Spiritualism they were enabled to per-

ceive that "smiling face" which had long been hidden behind a "frowning providence."

Like the teaching which I referred to in my last paper, it is thought this also is "wholesome," and that it would be dangerous to tell people that they have a chance of forgiveness when they do wrong; but I have great faith in the underlying goodness of humanity. I think that the doctrine of non-forgiveness has a hardening effect on soul and character; that it is unchristian in its tendency and does much to create, perpetuate and intensify some of the evils of which Spiritualists complain. The church is said to be a civilizing institution, and not by standing the errors taught within its fold, I think it must be admitted that it is so, and the principal reason for its being so is, that it appeals to the finer instincts of humanity. It teaches the voluntary sacrifice of self for others and awakens in human bosoms the sentiment of gratitude; heart culture is the result, and this culture expresses itself outwardly in becoming dress and classical deportment. Sentiment is a great civilizer and no sentiment is more penetrative than the sense of wrongs forgiven; nor is there a greater incentive to well doing than gratitude. Let a man once think himself able to paddle his own canoe in time and eternity, and he struts along in all the vulgarity of self-elation and, like a bull in a china-ware shop, he becomes careless on what or on whom he sets his foot.

But it is not for expediency I am contending, but for truth, and when truth, expediency and culture all tend in the same direction, we ought to be willing in three-fold ratio, to move in that direction. An age of reason is, or at least ought to be, an age of truth, and in my opinion the truth, regardless of consequences, should be taught in this age because it is an age of reason; and certainly nothing seems more palpably illustrated in human nature than that man possesses within him the promptings of appeal to others for pardon, and the answering gush of compassion; and if man is the highest expression of Deity the whole claim is conceded.

Then it must be apparent from the above objections to Spiritualistic teaching, that if I am a Spiritualist I must be classed as a being to the heterodox division that is to say to the little wheel which revolves on its own axis, within the big wheel. It is true this little wheel receives little public attention as yet because it is a little wheel; but it is beginning, in public estimation, to give character to the entire movement, because it is an honest little wheel and thinks for itself.

It may be that soon the little heaven of spirituality which as yet is almost hidden in the lump and working unseen, will come up to the surface and Spiritualism will be spiritualized. The little flock in whose souls a love of truth is glowing may yet supplant the reigning power of selfish greed and give that character to Spiritualism, in public and private, which it ought to have possessed from the beginning. The satisfaction obtained by scientific knowledge and the glowing emotions which spring from a faith based on ascertained fact, repose with equal serenity on the bosom of the eternal. Nor can one say to the other, "I have no need of thee."

Sturgis, Mich.

For the Religio-Philosophical Journal.
Right? or Wrong?

These two forces have acted from primal spirit since the aeons began rolling forth the being of man. The theologian tells us that right is spiritual life and wrong is spiritual death. Nature shows that right is organic life, and wrong is the disease, then death of structure. In the so-called inorganic kingdom the more volatile forces are acting with the will of cohesion, so-mingly, less firmly fixed. Here we find, however, attraction and repulsion—right attraction bringing forth creative design, but a superabundance of force at any of its centers leaving a blemish tending toward chaos. Perhaps, we may yet be willing to grant the moral knowing of the mineral kingdom to be more tender and direct in its action than the wanted conscience of man. The so-called inorganic, did we say? Yes, for what is it for matter, so called, to be organic? Is it not to possess organs fitted to fulfill a duty, to possess media through which creative force may act? Surely the mineral kingdom is replete with media through which, over which, or by means of which its evolving forces act.

Does it seem to be the will of Deity to express in forms of disorganization? Such might seem to be the case if an infinitesimal portion of his work be viewed, and that from a restricted standpoint. The effort to matter of the human system may be termed inorganic, but would that state apply to the entire animal kingdom? May not this material globe in its various states of solid, liquid, aeriform and radiant, (is the limit of its etherealization yet discerned?) be conceived as a great feeling, breathing, digesting, growing spiritualization, with its organized systems successively performing its functions? Perhaps the initial spirit in its ascent to matter, but exchanges its intensity of energy for the weight of physical forms, only to regain its potency in sublimations. Gold in the solid, gold in the liquid, gold in the aeriform, gold in the radiant, gold in the heavens; iron and precious stones in the solid, the liquid, the aeriform, the radiant, in the heavens.

What matters it whether we accept Elliott Cope's seven principles, Buchanan's three, or Chalmers's two? Have we not yet to return and rest in the enfolding unfolding arms of the eternal one, with its father, mother reciprocity? And this deity one seems ever in the three of balance, unbalance; of right, of wrong.

Man spends but little thought upon the topic question when presented in regard to his physical organism. "Is it right to do this?" "Is it wrong to eat that?" His health is nearest right when he knows nothing of himself. Should he not realize that he possesses limbs or body? They are then, in the perfect equipoise of healthful rightness, faithfully performing with their organs the various functions without his conscious help, and are the obedient media through which he may express his nature. But let disease speak to man, and he immediately begins to reason in regard to himself. He becomes aware that he possesses head, lungs or stomach. Think of it! the devil evil—helped him to wisdom. Is reason, then, a child of the flesh? The after birth of our development instead of its causal motive power? I should not wonder were it somewhat so; we are liable to think too much of ourselves. When is a man right intellectually or morally? Does not the way of rectitude open clearly before our conception? First, let us state that it seems necessary for man to correlate with every force in the universe, thus drawing into his conscious ego knowledges of the father that shall complete his cycles of divinity; and his individuality seems maintained by a more or less conscious memory of the forces entertained in his being—not since he

crawled down from a tree the first monkey to arrogate to himself the privileges and powers of man, but since he sprang, full statured, from the brain of the father. With this memory springs what we call reason, which seems almost to be memory on short retrospective trips.

Let us not forget that we reason from the known to the unknown, and the known—or what we have experienced—must ever form the stratum upon which we rest, and must ever circumscribe our horizon.

This little bit of human reasoning, memory, is liable to draw wrong conclusions, and bid itself to the delicate magnetic media that bind us to the great heart and brain throbs of the father. Let reason step from the position of a materialistic teacher to that of a finite scholar, and immediately the human ego draws nearer to the flowing fount, receives the push of divine design, enjoys the results that unfold, and with the ear held close to divinity the soul is moved with vibrations of the infinite anthem.

Is reason, then, no help to us? Yes; without it we should have no knowledge of individuality. Thus our conscious ego grows from the flow and use of the father principles; and that consciousness springing through this amalgamation, when applied to right and wrong, is man's conscience, which, being the knowing power, becomes the balance wheel of our being; and its attractions and repulsions will denote the vibrations of our divine angelhood. Let us word this idea a little differently: Are these father principles as they flow to us? No, we are fed by them. We are the knowledge or memory left as the result of their correlations in the laboratory of the soul. We are the force springing from spiritual digestion, as it were—the principles being our atmosphere, our nourishment, and belonging to all forms of the universe in common. Not a principle is mine in the sense of possession; it is only used by me as long as I need it, which is until the knowing spark of our conscience is struck, which evidences that I have had enough and need another—what other, the attracting desire of the ego's divine angel must decide; and here comes the opportunity for sin or wrong. The manna spoils by too long keeping. The absorption of a force for longer time than is necessary to spring in its line of action the voice of conscience, is robbery, and tends to our degeneration.

Not more certain is the vitiated breath of the lungs to choke the system, if rebreathed than is the continued use of a soul force to produce unhappiness after it has been worked into our soul's structure, and has added its spark of knowledge to our soul's radiance. Until, through this friction of principles a force becomes capable of soul incandescence, it is in its proper place, and it would be wrong and disorderly for it to be elsewhere. Digestion must be finished, the lesson must be learned. In these soul breathings the father principles are assimilated; and spreading their forces inward and outward through our being radiate their nature into our environment and mold it into an answering type of themselves, through the law of like to like. Breathe we must. The exhalation of a digested force, that has sprung combustion, demands the inhalation of a new breath; whether it shall be of the same, or of a different force, depends upon the intensity of our desire; and who will say they can not allow those desires to mold into more holy ones?

As we have seen—the healthy organ does not speak of its existence; but is content to be a nameless part of the great whole. May we not say, then, that the right action of its conscience does not part of its activity? As a conclusion, then, it is wrong for us to do only what we see to be wrong, regardless of the knowledge of all the rest of mankind. Therefore, as we look around and see people committing various wrongs(?) acts, we can simply feel that they would be wrong for us; whether they are wrong for the one in question is another matter.

Remember, that as long as we breathe soul forces without the voice of conscience, we are, for us, in a condition of absolute right; but let that interior knowledge give even the slightest warning, and we are going wrong—some force is being used too long; a change is imperative. We may then take our choice—change immediately, or suffer the torments of the damned, for damned we are, literally, having choked the current of some new principle whose right it is to flow through us. Our possessing the voice of conscience proves that we have obtained the necessary experience, born of the acting forces. Our spirit is its own witness; as soon as it exists it sees itself. If, then, we turn to the wrong upon which we are acting, it is already greater and an advance upon the present, we are good, and our happiness is in direct ratio to the rapidity with which we correlate with higher principles flowing to us from Jehovah. And since every principle is a force, that invariably expresses itself, also, in the exterior of man, it is shown in carriage of body, lineament of face, word of mouth or act; as a result we find all grades of good and bad people. They are good, regardless of how they look, speak or act, until their spark of conscience-knowledge of condition of conscience springs to light within their stature of soul radiance.

In the light of this thought, we can, perhaps, understand Christ's injunction to "Judge no man," for we know not the day nor the hour when this soul-knowledge is struck through the friction of principles. And should a soul have arrived at this stage of development and be sinning through habit, we may well pity rather than condemn, since every act committed after one knows better will reap its reward of disease and unhappiness. Therefore, as we note the many forms of what would be sin for us expressing itself—the drunkard, thief, profane or violent man—let us possess our souls in patience, knowing that either the sinner is all right, and acting as he ought under the necessary friction of principles; or is deserving of our divinest sympathy. One might naturally ask "Are we then, calmly to see the drunkard beat his family and not interpose a strong arm of defense? Must we tamely submit to the midnight thief, that he may steal our possessions; or yield our life without a struggle to the violent man?"

Many thoughts are suggested by these vital questions; first of all, "Vengeance is mine, saith the Lord, I will repay." But does he strike the drunkard dead on the spot, or quiet the turbulence of the violent man with paralysis? Evidently His vengeance is in some other way. Remember, "man rushes where angels dare not tread." Can these higher powers bind the vicious act? All that we know of soul force teaches us that they can. Why then do not immediately do so, may give us food for thought. Let us not forget that two wrongs cannot produce a right. "Resist not evil"; "If a man smite thee on thy right cheek turn to him the other also"; "Love your enemies"; "Overcome evil with good." To consider these three deep sociological questions with the fullness their importance demands, would require too much

space; if desired, some future time may give opportunity.

We will strengthen ourselves at present with the glorious truth, that, "All things work together for good to them that love od," and remember that love is an attraction toward.

D. M.

VISIONS OF A CATALEPTIC.

Dr. Maudsley appears to think that he disposed of Swedenborg's claims to the experience of supernatural phenomena when he showed that Swedenborg was probably a cataleptic. Similarly I have known a specialist on nervous diseases to dismiss a very remarkable, and well authenticated case of "automatic writing," probably involving clairvoyance, by characterizing the subject as a hysterical-epileptic. It is surprising how often such words as "catalepsy" and "hysteria" are made to do duty for things. Whether in any cases classified under these names, conditions supervene for the occurrence of supernatural phenomena, is a question that seems never to arise in the minds of most medical luminaries. The account which follows, sent to us by one reverend gentleman as the narration of an experience of another reverend friend of his, explains itself; it is not indeed of the evidential sort, but it has its interest as suggesting once more that there are seers and seers, and that visions of the spiritual world will be more or less marked by the habits of the perceiving mind.

A MONTH WITH THE DEAD.

I send for you because we can sympathize in many things. We have both passed the limits of human life; you, as I, have served the State as well as the Church. You are said to be blind and infirm, and I fancy you to be like myself, far removed from the thoughts of those whom you have served. I spend my time in a darkened room, as you do, and commune with the past and regard the future. My family has been for generations past, and is now, a family of skilled experts in the medical profession, and this fact will suffice to introduce the subject of my narrative to you. It was a law of one of the best cultured nations of the ancient ages (Egypt), that families should continue in the trades of their ancestors. Now, the reason for this was, that one's ancestors continue as they were; that they hover around their former habitations and that they seek to convey to their families any suggestions and improvements in their trade. I presume that I owe to this fact the knowledge of the best medical treatment which is to give as little medicine as possible, and to depend on good nursing, proper food, pure air, pure water, cheerful company, and chiefly the vital force. If a doctor ever does more than wash, he must take the responsibility of poison.

Well, you may call it "catalepsy" or a mere dream; my wife may say that for weeks I have been living on little or no food, but I wish to give an account of what to me at least seemed like interviews with the dead, or rather to lift the veil that hides from human eyes the vast crowd around us.

Among the many events that, as finger-boards, had pointed to the vast throng that surrounded us, was the death-scene of Hon. Wm. C. Rives, of Virginia. Having added a codicil to his will he motioned to have his pillows removed, and falling back he threw up his arms, exclaiming, "O, what a crowd!" and he was dead. "Lo! what a cloud of witnesses," seems to have no meaning, for we are a race of Sadducees. But what was my surprise one day to find myself among them. My mind was perfectly bewildered. I stood speechless and amazed. Where did they all come from? Who are they? Is it a dream? How long I remained thus, I know not; but when I began observing those near me, I was surprised to recognize an old friend, and at once I said: "Where are we? Who are all these? I thought you were dead. Please explain matters," etc. His reply was not with vocal sound, but he had a mouth; he spoke, and I heard him; how, I know not. He said: "You are among the dead. You ask what it would take me time for me to answer. The crowd you see are the generations of the past; but one man has ever left it. You are not dead, but your body is in an abnormal state. You must soon return to it. Should you come here again, I will watch for you and will answer all questions that are possible. I did not understand the Lord's word till I came here, and then I found that all men of past generations live on here just as they live before the loss of the body, only they are no longer frauds. We all know each other here. We no longer see the features through the flesh, obscured and veiled, but a man is known. We cannot hide our characters. The flesh takes shape and features from the man in whom it lives. Here the man himself is the thing seen. And we see every thing, night and day; we see all that is done. We have no eyes to measure light. The day and night are alike to us. As air and vapors pass freely through paper or fabrics, so we pass at will through many things. We are as much substance as ever we were, and a little more so." We can and do interfere in the affairs of man but only under circumstances that must be explained when you come again, for I see that your angel is about to take you back."

Was it a dream? A change had now come over me. I became aware that my feet were in a mustard bath, and it was very hot. Some one was scrubbing my spine with a brush, and I could hear them saying, "He has not taken any food for three days." My wife and I agreed that if the thing happened again, I should ask somewhat questions, such as: "If an angel is present, how is it that I do not see him?" "How are men responsible, if their actions are influenced by unseen beings?"

Well, another such thing did occur, and others after that; and as I am not giving a thesis on catalepsy, I will confine myself to the things interviewed just as if they were consecutive and unbroken by intervals, merely observing that they extended over much more than a month, and were what might have been in a month unbroken by night and day; and such is life among the dead, for as they see not light, so it is all one continuous day or night to them.

The best explanation of this must anticipate other things, and give an interview had with Rev. Simon LeGrand, D. D., LL.D.

"Do you see," said my attendant, "that man standing, as it were, alone in the crowd, and just as one might do amid von mortals, just as if he had his hands in his pockets, waiting for something. Interview him; he is an old acquaintance, LeGrand; he who snubbed you once; he who had his thousands to hang upon his pulpit utterances, spellbound and rapt in admiration; that is the man whom the press has canonized."

At a glance I recognized the features of the great popular reader. We gazed at each other.

"I perceive that you are a new comer," said he. "The fact is, I find nothing to do, absolutely nothing. I have wandered up and down. I have gone to and fro; no one cares for me, and I care for no one. I had the idea that when men were dead, pride and passion, and the barriers of rank would cease; by-gones would be by-gones and we would all forgive and forget. But it is in vain that I have sought to gain admission to any of these 'exclusives,' that we see around us. They all give the old show; it is worse here than among men in the flesh. They all leave me out in the cold. Even my wash-woman, who rests yonder so happily in the bosom of her family circle, surrounded by her friends, and who seems to be a much more beautiful and lovely being than I had thought her when in the flesh. See the person now sitting at her feet and looking up so lovingly at her; he who died in her garret, and whom she carefully fed and nursed so long. My wife often found her reading to him. Well,—would you believe it?—that set all gave me the cold shoulder. Thus it is that night and day I stand here; I wander up and down in the crowd, and I have nothing to do."

The first question I asked my friend was: "Why have I not seen my attendant angel?" "Why ask such a thing when you have never seen God; when you have seen none of the living creatures which have been around you and most influenced your life? A dog bites you, but you fail to see the bacteria left in the wound, and they germinate, and your blood is full of them, and you have hydrophobia."

"The malarial bacteria are in the evening air, and you see them not; but the mosquito sees them and feeds on them; yet the nature of these is like your own, for they reflect light; but the substance of angels, like that of the Creator, is not like that of man, for 'He took not on Him the nature of angels, but of Ben Adam,' and 'He made man a little lower than angels.' As you move in the air, yet do not see it, so angels may move near you, and you know it not. The air can make itself felt with fearful force and angels can move in mystery or in might and majesty, seen or unseen. Why regard this as more strange than that water is now an invisible vapor and now changes and is a fluid; that again it changes, and is a solid? You mortals never see a man, you see only the flesh that covers him. We here see the man himself."

"Dr. LeGrand," said my angel guide, "does not see why his wash-woman gives him the cold shoulder, but here we see as we are seen; we know as we are known. Ask me not why all this is not taught us to the poor, deluded mortals yonder; they have the Bible; and a better teacher waits to serve them. We have no Bible here, and we may never have again the services of that Great Teacher. Men bring all their wealth, rank and glory from yonder workshop. There is no work nor device here. You mortals should write on every door post, 'Now is the accepted time. Now is the day of salvation.' You have little to fear here, save only the tomfoolery of life. Why He does it, is for you to find out, and you have a teacher (and a book), while we have not for He hides Himself. The flesh that would be a prey has a coat to suit the color of the rocks when at the bottom; and another to suit that of the sky when at the surface of the sea. Birds and fish of prey are clothed in like manner; these are ever against each other; the one must be able to take its prey, the other to hide from its captors."

"If we, or those sent by God, were always visible, you mortals might fear to act, and be mere machines. And, on the other hand, what would become of His children if left unprotected amid such powerful foes? You would know of Dr. LeGrand's wash-woman. She was just as fair and lovely when in her garret, as now. Her rags and her worn out wrinkled flesh are removed. You see her now as we saw her then. Death relieves us, but it cannot change us. The filthy remain filthy; the holy continue holy. Indeed He seems to value as more sweet and of richer melody the song of such persons who, while in the flesh are in sorrow and poverty, in conflict, doubt and gloom; but especially if from a poor outcast of society, a church wreck, one stranded on the rocks, wrinkled by storms and hopeless, one whom even the wreckers regard as of no account; the song that comes from such an one is heaven's sweetest music. He gathers His most mighty angels around that poor, lone, stranded one, and says, 'Be still, and you shall hear sweeter music than you ever hear in heaven. Your hymn must be thus amended:'

"Then in repeated, grateful song,
I'll praise Thy power to save;
When this poor lying, struggling tongue,
Is ransomed from the grave."

Here we feel it; there we will speak it as you do.

Letter from Montreal, Canada.

To the Editor of the Religio-Philosophical Journal.

On Thursday evening at the Religio-Philosophical Temple, 2456 St. Catherine Street, the guides of Mr. G. W. Walrond gave a discourse on mediumship and correctly diagnosed the surroundings and conditions of a number of persons.

On Sunday morning the guides of Mr. Walrond spoke on the moral responsibilities of mankind, and answered a number of questions on various subjects in a most satisfactory manner.

In the evening Mr. G. W. Walrond occupied the platform and read a lesson on "Religion" from the "Economy of Human Life," written by an ancient Brahmin. Afterwards Mr. Walrond was controlled and delivered a most eloquent and impressive lecture on "Dives and Lazars." The parable of the rich and poor man, handled and analyzed as it was by the control had a soul stirring effect on the large audience. The spirit conditions of the two men, their heaven and hell so to speak, were defined at great length and with a contrast that could not but have a telling effect on one and all.

In reply to a question as to the "personality of the Devil," the control pulled in pieces the old theological conception of a Jehovah and a Devil; indeed, the impression conveyed in the minds of those present must have been that the Jehovah of the Pentateuch was the most diabolical devil ever invented or created by the imagination of man.

Mr. Walrond subsequently gave several clearly defined tests of spirit presence. I am glad to report that this medium's labors and efforts are attracting a number of outsiders towards Spiritualism, besides stirring up among ourselves a greater zeal and enthusiasm for real active work.

Mr. Walrond has also started a large developing circle at the Temple, at the first meeting of which remarkable evidence of an unseen power manifested itself.

The JOURNAL is assisting the cause immensely.

FRED. Y. C. HILL, Pres.

Woman's Department.

Mary E. Spencer in the *Globe-Democrat*, pleads for more out-door work for college women as follows: But I want you to see that the stalwart development of women is entering into education. The Hartford papers are full of enthusiasm over the Float Day at Wellesley College. On that day the girls of this college go to the lake and enjoy themselves as well as delight others, with an exhibition of skill with the oars. This year Chaucey M. Depew was a visitor and his account of the exhibition is eloquent with praise. "The lake was turbulent from the high wind, but the fair women contested it, showing remarkable muscular vigor and great skill. While the boats were swinging at their moorings the crews sang delightfully their college song." From Smith College similar accounts come of a new style of womanly graces, involving more of the muscular and less of the hysterical. But what of the terrible blue stocking of whom we heard so much as the probable result of the higher education of women? She turns out to have been a product of the lower education of the sex and easily obliterated by allowing to women, full and equal rights to schools and colleges. It does not render a woman coarse to live much out of doors; to drive a horse, and harness it also; to milk cows as well as make butter, and to row boats and play lawn tennis, or even play base ball. Whenever the sexes work together refinement is developed, whenever they are separated, either in youth or age, rudeness becomes the rule. I believe that the ideal marriageable woman of the future will not only be well educated and cast a vote, but will be healthy in muscle and will have no need of corsets and stays and tea.

Let our girls become really thorough saleswomen, both wholesale and retail, even if it comes to travelling; let them practically learn printing, engraving, designing, light cabinet work, stenography, bookkeeping, watch making, goldsmithing, dressmaking (at which the practical woman sometimes makes a fortune)—any of the hundreds of things for which their nimble and delicate fingers, native wit and taste, quick perceptions and faithful perseverance fit them—and let them learn it as a business, thoroughly, honorably, with a determination to be first class work women, and soon they will share the pay as well as the work of men. And our girl will be less fitted to be a good, loving wife and mother, if she sees fit to marry; and she will not be driven into a thoughtless marriage to escape the drudgery of earning the pittance which will not support her, nor of making a sacrifice, which is generally considered to be even more disgraceful than that. Think of this, you who bemoan the thousands of unhappy marriages and the frequency of divorce. And if she is left with children depending on her for support, she is in no worse condition than the widower who is left with them to care for. Think of this, you who may be widows.

Some men have objected to this idea, saying that if women are self-supporting they will not care to marry. Surely if a man depends upon his money alone to attract and keep her, the time has arrived when woman should compel him to make himself worthy of her love and possession.—*Daughters of America*.

Let parents and guardians think over the above facts when they cannot afford to give girls the advantage of a higher education.

Miss Otilie Thomas, stenographer and typewriter, is said to be the only American girl in charge of an exhibit in the Paris Exposition.

For nearly thirteen years Mrs. Rebecca Boutwell has superintended the operations of a stationary engine and pump used in filling a railroad company's watertank, near Eastman, Ga.

Mrs. Ashton Dilke manages to take care of her household, run a newspaper, discharge her duties as a member of the London School Board, and has on hand a scheme to defeat the wiles of certain French legislators.

Miss E. A. Southworth, who has been made assistant mycologist at Washington, is said to be the first woman to receive an appointment to a scientific post at Washington. Her specialty is fungoid growths.

Miss Catharine T. Simonds has recently completed her fifth year of uninterrupted service in one of the Boston schools. Is it not true that the average service of woman in the profession of teaching is much longer than that of men?

Mrs. M. G. Van Rensselaer, author of the cathedral articles in the *Century*, and an authority on needlework as well as architecture, has started the fashion of resurrecting the funny old samplers of fifty years ago by the offer of a pair of silver-handled scissors for the best sampler worked during the summer and entered at the Long Island Fair at Hempstead.

The Empress Teze Chi came to supreme power in 1861, when China was regarded as dying or dead. She has handed over to the Emperor, after twenty-seven years of rule, a China which is so strong, united, peaceful and progressive, as to rank easily among the greatest powers of the world. She is a woman of genius of the first rank, and although the number of such exceptionally gifted human beings is very rare, that is all the more reason why we should not limit the range within which they may be discovered to one-half the human race.

Miss Mary Louise Worley has received an offer of a position as teacher of languages in a Boston private school. Miss Worley's name may be familiar to some as belonging to the energetic young woman who was the last to tread in the footsteps of the bright girls who have won honors at Oxford or Cambridge, and who has gone a step beyond most of her peers. Dr. Worley, her father, is a well known doctor in practice in London. Miss Worley won the Gluehrscholarship at London University in 1883, and a scholarship at Girton College in 1884. She attended lectures at both universities, and graduated with honors in the classics at London in 1886, and at Cambridge in 1888.

Elizabeth Stuart Phelps' collaboration in novel writing with her husband, the Rev. Herbert D. Ward, adds another to the few examples of literary partnership in the conjugal relation. Stevenson has accepted his wife's assistance in one of his volumes. E. H. Blashfield, the artist, writes magazine articles in company with his wife, and Joseph and Mary Robbins Pennell travel together in quest of literary material, she writing while he furnishes the illustrations. J. Wells Champney is a second artist who illustrates his wife's books, and Dr. Mary Putnam Jacob and her husband have been in the past somewhat closely associated in medical writings.

BABY SEES SPIRITS.

Does Little Minnie F. Commune With Her Brother's Spirit?

MONTGOMERY, Ala., Sept. 10.—I have been for some time the medical adviser of a family whom, for convenience, I shall call the F's. About two years ago this family lost a young baby, but were shortly consoled by the arrival of another. This was a beautiful little girl who became the pet of the family, but especially of her oldest brother, a young man who had just reached his majority. He was an employe of one of our railroads and was often from home, but when there, was the inseparable companion of the little Minnie, whose love for him was most devoted. Unable to talk, she would give a peculiar little cry of welcome whenever she caught sight of him when he would return from his trips. It was while he was away on one of these that the family was aroused one night by the baby giving this cry of welcome to her brother.

Thinking she was dreaming the mother ran to the cradle and found that the little thing had drawn itself up to a sitting position, and wide awake, was stretching its arms toward the door. This door was standing ajar, though Mr. F.—remembered locking and bolting it himself on retiring. The family was rendered very uneasy by these two circumstances taken together, and their fears were confirmed next morning by the arrival of a telegram announcing the accidental death on the road of the son and brother. Singularly enough, too, his death occurred at the very hour of the night when the baby had awakened them.

Little Minnie since this has often been heard, when alone in a room, to laugh and coo as if in play with some one, and will occasionally turn to the door with her old cry of joyous greeting, stretching her arms out as if to embrace some one.

Several times on entering the room where Minnie has been left alone, her mother has found her cradle being rocked gently to and fro. The little girl will also sometimes look upward and prattle as children do when they see another child and try to articulate the word "baby."

The mother believes that she sees on these occasions the spirit of the little child who died before her birth, but Mr. F., a man of an unusually practical turn of mind, was at first inclined to be skeptical on the subject of the supernatural visions seen by his child, and asked me to ascertain if its brain was not affected. I examined it carefully, watching it closely for some time, and I can testify that a more intelligent, brighter and happier little creature does not exist.

During one of my visits I was sitting with her in my arms when the wind, as I supposed, blew open the door. Little Minnie looked around carelessly, but her face instantly brightened, and she scrambled down from my lap and ran to the door with an unmistakable expression of welcome on her little face, holding up her arms as if she expected to be taken. The door was quickly closed again, and the little girl came back to me, her eyes filled with tears of disappointment, as she tried to tell me some one was "Gone!"

Hitherto I have been an unbeliever in Spiritualism of any sort, but I am convinced that little Minnie F.—actually sees and holds communion with the spirits of her departed baby sister and brother. There is absolutely no other explanation of the little thing's conduct, for she is now sixteen months old, and her brother died last February, so it is impossible that she could remember him if she has not seen him since.—*St. Louis Globe-Democrat*.

For the Religio-Philosophical Journal.
Ultimate Truths.

Ever since the "Man of Sorrows" announced the fatherhood of God and the brotherhood of man, humanity has been struggling to realize this fundamental, ultimate truth. The unsatisfied hunger in nature for the peace and joy which comes from the sun of day is but a faint emblem of the unsatisfied craving of man for a loving father and the fraternity of brotherhood. Both are born in the heart from the long struggle of covetousness, envy, wrath and pride—hell; with humility, patience, meekness, resignation—heaven. The instinct of love which was in the Christ has been birthing in humanity all along the ages. In silent pivotal souls has the Christ-life been handed down. From the one germ has grown and expanded the tree of universal brotherhood. This age, rejecting dogma and reparation, clings to the one realizing sentiment that sooner or later men shall know the terms "saints" and "sinners" no more, but that all will feel the impulse of brotherhood as a final fact.

God is the universal teacher. He teaches man by His spirit. Without intellectual dogmatism, He infills the soul with the satisfactions of His love and the mind with the illuminations of His wisdom. The dreary and senseless discussions of His attributes, His powers and His peculiar relations to the sons of men have had their day. We must come forth from the labyrinths of the past if we would know God as thought and its expression in love. No formula can express His goodness, His mercy, His patience and His long-suffering, parental fondness.

The ultimate truth now coming to this age is very simple. No more definitions of God; for all definition finites Him. All definitions are true in a sense, but the human mind can never pronounce a word that covers the entire fullness of Deific revelation to the soul of man. The past ages of the world have tried this and have failed. With all the formulas of the church, with all the expressions of philosophy, with all the theories of the wise and the unwise, we have no expression that covers the whole ground. Every attempt has resulted in division and in making confusion more confounded. Is Christianity true? Yes! but not the whole truth. Is Buddhism true? Yes, but not the whole truth. Is Brahminism true? Yes, but not the whole truth. Are all the branch religions of the one religion true? Yes, but not the whole truth. Then why attempt to confine truth to any cult? It can't be done. Truth is immortal, eternal, universal, and can never die or be confined to any definition. Then let freedom of sentiment be the inheritance of all; each sharing his measure of truth according to his capacity to receive. This is what forty years of Spiritualism has taught us. Its basic truths are simple—so simple that few of us have yet begun to realize their simplicity. The fatherhood of God—the brotherhood of man—the indwelling spirit of God as the universal teacher instilling within the heart of man life, light and love. Here is the ultimate truth which is to make our nature free from all the past inheritances of vice, crime, superstition and intolerance. Man must be free; free to live a life in obedience to his higher nature; free to commune with the highest influences heavenward. When we can come to this high privilege of our

nature we shall begin to grow; to know what spiritual illumination means. We will not seek in by-ways and in dark corners to commune with magic, but with open souls growing and glowing with the radiance of eternity we will share the divine fruitions of our eternal home. We will know God in his quickening relation to the human spirit. All truth will be ours. Ministering angels will welcome us to their divine repast and no shadow will rest upon the soul as it moves upward and onward in its divine destiny. Parkersburg, W. Va.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

SUMMERLAND SONGS AND HYMNS. By B. M. Lawrence, M. D. New York: B. M. Lawrence 345 E. 4th St. Price, paper covers, 25 cents, or \$2.00 per dozen.

Collectively songs of a distinctively spiritual standard are so few that there is still a wide field in which spiritual composers may labor with success. "Summerland Songs and Hymns" is the title of a new collection of music which comes to us, and while we might criticize, perhaps, the lack of many masterpieces, either in music or words, and personally might wish even a greater elimination from the book of all shades of "effete theology, still, on the whole, perhaps, it will prove the more acceptable to many who have not fully outgrown old associations, because of that which we would gladly see obliterated. The general tone of the music is harmonious and sweet, and in some cases beautiful. The words are healthy, elevating and spiritual in the main. Nos. 1, 3, 5, 7, 13, 14, 19, 41 and 48 seem to us especially elevating and spiritual. On the whole, "Summerland Songs and Hymns" deserves a place in every spiritualist family or spiritual gathering, and is especially desirable to place in the hands of the young who love singing, as being measurably free from the objectionable features found in so-called religious song-books. We trust this book will meet with enough success to induce other authors to place song-books, especially fitted for Spiritualists, before the public.

New Books Received.

From Lee & Shepard, Boston; A. C. McClurg & Co., Chicago, the following:

Within the Enemy's Lines. The Blue and the Gray Series. By Oliver Optic. Price, \$1.50.

Travels and Adventures of Little Baron Trump and his Wonderful Dog Bulger. By Ingersoll Lockwood. Price, \$2.00.

Speaking Pieces for Little Scholars and Older Pupils. By Ellen O. Peck. Price, 50 cents.

Every-Day Business, arranged for Young People. By M. S. Emery. Price, 35 cents.

The Wootings of Grandmother Grey. By Kate Tannatt Woods. Price, \$2.00.

The Blossom and the Fruit. By Mabel Collins. Lovell's Occult Series. New York: John W. Lovell Company. Price, 50 cents.

The Curse of Caine Hold. By G. A. Henty. International Series. New York: Frank F. Lovell & Co. Price, 30 cents.

Magazines for October not Before Mentioned.

The North American Review. (New York.) Important articles on industrial subjects, national and military politics; also one on a pressing religious question, and a symposium on medical education. There is a group of brief illustrated articles in this October number. Henry George emphasizes the wrong of the English strikes. The Tyranny of Labor Organizations deals with the subject from the employer's point of view. Hon. Thos. B. Reed discusses the question of Obstruction in the National House of Representatives. Reed suggests some needed reforms in the postal service. Many more interesting and timely papers appear which space forbids commencing upon.

The Century Magazine. (New York.) The nineteenth year of this monthly closes with the October number. The serials on Lincoln, Siberia and the Old Masters are continued. Moore and Shakespeare is a delightful study by the eminent French critic, M. Coquelin. Renaissance of the Herceles, by the American astronomer, Maria Mitchell is especially interesting to many, as since Miss Mitchell's demise, they are eager to read anything coming from her pen. In this brief sketch she emphasizes the importance of individuality in women, which seemed at first an unexpected, in her opinion, in this country, make their appearance in this October number. The first number contains articles entitled Correspondence Teaching; Its Advantages; Hints on Collecting and Preserving Specimens of Natural History; Lectures on English Literature; The Reading Circle—and the announcement of the University. Subscription price \$1.00 per year.

The Forum. (New York.) A review of the political situation in Europe by Prof. Emile de Lavley, shows the points of danger to peace and explains the formidable preparations for war that nations are continually making. Senator Cullom writes an elaborate article to show that protection is of great benefit to the farmer than to any other class. Ex-Postmaster General James points out some of the reforms needed in the postal service. Prof. William T. Harris reviews the system of state socialism explained in "Looking Backward." Other articles of value from able contributors add to the interest of this number.

The Home-Maker. (New York.) The editor, Marion Harland, opens the editorial department upon the outlook for the second year of this magazine. She is confident of the success and support needed for the coming year. The different departments are well filled with articles from strong and vigorous writers. The papers and essays point a moral that is suggestive and the hints for the home are useful.

Wide Awake. (Boston.) How Many Indians in the United States, will not only amuse the young, but will interest and perhaps enlighten their elders. Editor O. O. Howard writes this article, and it will meet with much favor. The Boy Who Invented the Telegraph is an account of a French lad. The Famous Stories series gives a page of French history. Mrs. White's Public School Cooking paper; Sleep Slippers, and Geological Talk, with illustrations, poems and notes, will amuse the readers for many days.

The Theosophist. (Adyar, Madras, India.) The contents of this monthly for September embrace a variety of subjects. Also The Sidereal Messenger, Northfield, Minn. Psychic Studies, San Francisco, Cal. Our Little Ones and The Nursery, Boston. The Unitarian, Ann Arbor, Mich. Christian Science, Chicago. The Path, Chicago. The Esoteric. (Boston.) Phrenological Journal, New York. Horticultural Art Journal, Rochester, N. Y.

Macmillan & Co.'s announcements for the fall include A New Volume of Essays by Prof. Huxley; The Elements of Politics, by Prof. Henry Sidgwick; Problems of Greater Britain, by Sir Charles Dilke; The Pre-Raphaelite Brotherhood, by W. Holman Hunt; Cults and Monuments of Ancient Athens, by E. H. Rieu; and Mrs. W. W. Fernald's A History of the Later Roman Empire from Arcadius to Irene, A. D. 395-500, by John B. Bury; Eminent Women of Our Times, by Mrs. Fawcett; A Text-Book of Physiology, by Prof. Michael Foster, largely revised, in three parts; a new part of A New Dictionary, and a new part of the materials collected by the Philological Society, edited by Dr. F. A. H. Murray; also, Vol. III, Part I, edited by Henry Bradley. A new edition of Chaucer's Canterbury Tales, by Mr. John Saunders, assisted by Dr. Furnivall, is promised shortly.

Charity for Mediums.

To the Editor of the Religio-Philosophical Journal.

In nearly every issue of the JOURNAL I read articles by sincere and conscientious writers, I do not, denouncing in harsh terms fraudulent mediums and fraud at séances. This is right. We should expose fraud whenever detected in spiritual manifestations. But, brethren and sisters in the faith, are we not too harsh and tyrannical? Do we not often denounce those who are innocent? Are we not often too severe in our denunciations against those who are faultless?

I have been an investigator of modern Spiritualism since its dawn in 1849. I have seen fraudulent mediums and have detected their tricks in their performances. At the same time, I have heard mediums censured in harsh terms whom I believe were innocent. Most of the mediums whom I have known possessed those nervous organizations that render them susceptible to evil influences from the spirit world, and many of these manifestations have been low, showing low surroundings. I do not believe that we are changed in the twinkling of an eye to pure angels as soon as the spirit enters heaven. Our philosophy does not teach that; it teaches that evil persons here, or evil mediums, will attract into their sphere those departed spirits who are their affinity or of their "kind and kin." I conclude by saying that many mediums have been buried with slander and contumely who were innocent. W. C. H.

The Modern Science Essayist. (Boston.) We are in receipt of Nos. 11 and 12 of this brochure, published monthly or often-r, as the case requires, by the New Ideal Publishing Company, 192 Summer St. It is a compendium of "Popular Evolution Essays and Lectures," and very useful to all who have the time and desire to keep posted in the later phases of thought. The contents of No. 12, "Proofs of Evolution," by Nelson C. Marshall; of No. 11, "Evolution of Morals," by Lewis G. Jones.

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A new home treatment which permanently cures the worst case in from one to three applications. Send for particulars to A. H. Dixon & Son, Toronto, Canada.

A new edition of Rules and a new for those desiring to form circles, together with declaration of principles and belief, and hymns and songs for circles and social singing, compiled by James H. Young, is ready, revised and enlarged. Many copies of this pamphlet have been sold, and now another edition is out. Price 20 cents, postpaid.

Biographical Sketches of Prominent Spiritualists. A good reference pamphlet, being short sketches of such prominent men as Dr. J. R. Buchanan, Robert Hare, Rev. S. Watson, Hudson Tuttle, Giles B. Stebbins, Rev. John Pierpont, etc., etc. Price reduced from 25 cents to 15 cents. For sale at this office.

Statuism, or Artificial Somnambulism, hitherto called Mesmerism or Animal Magnetism by Wm. Baker Farnestock, M. D., contains a brief historical survey of Mesmer's operations, and the explanation of the same by the French commission-ers. Price, \$1.50. For sale at this office.

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Ethical and Theological Essays by John Milton Williams, A. M.

An unusually strong and lucid discussion of the great question: which underlies ethics and theology. The author goes over the ground and comes out substantially on the conclusion of the accepted New School—New England Theology. The opening chapter on old and new laws, is a model of clear, concise discussion, exhibits unusual reading, and a thorough consideration of the difficulties in the case, which would do credit to any theologian, yet it is written in the plain, non-technical style of a layman. The book meets a want of the times and is the very best and practical and popular exposition of current theology, in its freer and most rational form, of which we have any knowledge.—The Independent.

This work contains essays on the following subjects: "Old and New Calvinism," "The Conscience," "Virtue from a scientific standpoint," "Regeneration," "Divine Sovereignty and Free Agency," "The Atonement," "The Future of Incurable Man," and "The Christ of Nazareth—Who Was He?"

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Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

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CHICAGO, ILL., Saturday, October 12, 1889.

UNITY.

How shall Spiritualists utilize the vast work which has been accomplished in the last forty years? Outside of lectures, scientific tests, a general quickening of faith in a future life, and a sort of implied understanding that an orthodox head is the right thing to hit when a chance is given, one fails to note any very great practical results attained. Several reasons have contributed to make the field thus barren of specific results. First: The awakening brought out a vast deal of undisciplined thought and conjecture. Every lecturer had his "fad"; individualism grew to unhealthy proportions and as a consequence scarcely two Spiritualists thought alike, especially on religious subjects. For this reason there has accreted around the movement a sort of democratic iconoclasm fatal to all unity or co-operation. No cause can long survive when reduced to such chaos. Gravitation is the law of spirit, as of matter; like seeks like. In unity there is strength. Second: Spiritualists have had no unity for another reason. They have looked too exclusively to the phenomenal—the external—and not enough to the internal, the spiritual, the inner life which man attains by meditation on spiritual themes.

If man has a spiritual nature it should be cultivated. His higher should dominate his lower nature. He should be in a constant state of aspiration after the good, the true and the beautiful.

To produce unity, Spiritualists who feel the need of a higher life should associate around some congenial, broad and up-lifting thought. Love is the unitary force of the universe. It expresses itself in a diversity which knows no bounds. We do not wish to formulate a creed, although deep down in every thinking nature is some sort of formulated belief. Why not make pronounced that which spirits have uniformly taught from the beginning? Without defining God, or deifying Christ, or dogmatizing in any direction, why might not Spiritualists who are Spiritualists and not mere Spiritists unite on the simple proposition: "God is the universal Father; Man is the universal brother, and the spirit of love and truth is the one working life of both." This is simple, broad and is beyond all quibbling or controversy. United here, the vast fields of psychics would soon adjust all of this faith into one homogeneous working mass. A spirit of love would cement all true hearts, and there would be a descent of new powers into the world. Spiritualists would then begin to work from new motives, new aspirations, new powers. They would not only have spirit communion around their firesides, but a quickening of the inner man which would bring peace, comfort and rest to weary souls.

We do not want to preach a sermon or to seem in a mood that has too much of the flavor of so-called piety. What we want is for Spiritualists to wake up to a realization of what they have above all others. If they do not take heed to their vast privileges they

may lose what they now esteem as above all other treasures. We need Unity, Organization, Fellowship.

Help the Railroad Employees.

We wish to make a direct appeal to our readers and to the public generally in behalf of a very useful but greatly abused portion of our citizens—the employees of the railroad corporations throughout the country. There is crying need of a reform in two important particulars, and if we can assist in stirring up a public sentiment that shall imperiously demand a change in the ruling methods of our railroad magnates it will be to us and to all humane people a source of real satisfaction. We refer, first, to the lack of suitable safety appliances on engines and freight cars, thereby occasioning an untold amount of death and suffering to train men, but especially to brakemen and yardmen; and secondly to the absolute lack of a rest-day or Sunday which all other industrial people enjoy or have the privilege of enjoying if they so wish.

But first let us see what can be done—what a great sympathizing public ought to compel to be done—for the staying of the great loss of life and limb to railroad men and the consequent grief, suffering and want to wives, mothers and widows all over the land. Has it ever occurred to any one of our readers how truly appalling is the loss of life among railroad men alone in this country every year? The Railroad (N. Y.) Gazette of April last makes the statement that "2,700 able-bodied men are killed and over 20,000 injured in the discharge of their duties as employees of the railroads of this country," a calculation based upon accident returns in the reports of the State Commissioners. This is a startling fact and remains undisputed. The number includes deaths and injuries from all kinds of railroad accidents, but a great proportion of them are directly attributable to two causes alone—the coupling and uncoupling of cars, and from the continued use of the old hand brake on freight cars. In the state of Iowa alone, during a period of ten years, 2,426 strong, able-bodied men—and the great majority of them young men—were killed and injured by the link and pin coupling and hand-brake system solely, and in 1888, 352 were killed and injured from those two causes on 8,000 miles of road. For this we have the authority of L. S. Coffin, of Fort Dodge, Ia., who was for nearly five years one of the railroad commissioners of that state.

We now have in this nation something like 150,000 miles of railroad, and if the death rate of Iowa holds good all through, (and doubtless it is greater), no fewer than 6,000 young men are ground to death annually under the cruel iron wheels or caught between the cars and more or less crippled for life. Now for all these tragic deaths, maimings, and the suffering caused thereby, there is not the shadow of an excuse, or at least no valid one. Does any one ever see nowadays a brakeman on top of passenger cars handling the brakes? Or hear or read of a brakeman being killed while coupling passenger cars? No. Why is this? Simply because these cars are equipped with safety or mechanical couplers and with power-brakes, which latter are controlled by the engineer in his cab. Then why not use these on freight cars as well? It has been proven beyond all doubt that automatic couplers and power-brakes are as practically applicable to freight as to passenger cars. Then why are they not applied? Shameful and criminal as it is, the only assignable reason is because it would occasion the expense of a few paltry dollars and so diminish the dividends of the railroad corporations!

Individually, the general officers and management of railroads are as humane, and have as tender feelings as any of our citizens. They see the evils, deprecate them and would be glad to place a remedy, but they are made to stand before the public as a heartless set of men caring little for the comfort or lives of those under them. No matter how willing they might be to put on these life and limb saving appliances they are powerless to do so unless the boards of directors appropriate money for that special purpose. But the great demand of most boards of railroad directors is for "dividends." They are slow to listen to anything from managing officers that calls for a considerable present outlay of funds. "Absentee" ownership of railroad property must not be disappointed in their incomes—and being absent, these owners become insensible to the dangers of life and limb and the miseries of employees. What the president and general managers want, is to be re-inforced, when they go before the boards, by a "public sentiment" or a "thus saith the law," and it is with the public to say whether this shall be given or not. It is almost beyond belief that it has remained quiet all these years and allowed so terrible a price to be paid without entering a protest. It is now time for the great pulsing heart of humanity to arise and assert its power.

Our second plea for railroad employees is that they have a day of rest. Is it not enough that these brave and faithful men serve us night and day in summer's heat and winter's cold, always at their post, always "on time"—if it be in the possibilities—is it not enough that these men serve us six days and six nights without their being compelled to give up the hours of Sunday? We answer yes; and next to the saving of the lives and limbs of these faithful and uncomplaining men, the matter of Sunday rest for these same men—the stopping of tens of thousands of roaring iron wheels, the shutting off of the shrill steam whistle that grates so harshly on the nerves of those desiring quietude, is

one of the questions that deeply concern the great thinking, moral public of the present time. These great corporations must be brought to observe one day in seven as private persons do, or Sunday will surely be lost to us as a people. The exigencies of railroad transportation and commerce in a great nation like ours doubtless demand more or less Sunday work, but too long have the claims and rights of a great army of a most faithful and uncomplaining class of wage-workers been ignored, and we wish to join issue with an intelligent public in a demand that our legislatures both State and National shall pass a law that train men shall have one day in seven as a day of rest.

Expulsion of Pope Blavatsky.

Some time ago it pleased her highness Helena Petrovna Blavatsky, inventor of the theosophic fake and sole owner of that brace of fake promoters, Olcott and Judge, to direct her vassals to expel Prof. Elliott Cones from the Theosophical Society. It would now appear from an account in Saturday's Chicago Times that the Blavatsky bulge is not the truly, truly Theosophical Society, and that the toy which the Russian hypnotizer built to beguile the public in America and India while she secretly assisted in forwarding the schemes of the Czar is good only so long as confined to the purpose for which it was constructed, to wit: the beguiling of old women of both sexes and a screen behind which she could aid in fomenting rebellion in India. It appears, however, that there really is a Theosophical Society, into which by some hocus pocus Blavatsky and her henchmen Judge gained admission. But alas for their well laid plans, no longer are these worthies in good and regular standing. The willom Russian spy and her Celtic secretary may no longer snuff the myrrh and the sweet-smelling herbs burning upon the sacred altar, for they have been formally expelled from membership in the Theosophical Society. A reporter of the Times called upon Prof. Cones before he had risen from his luxurious bed the other morning, having been told that was the only way he would be sure of catching the man he desired to interview. Asking the Professor to give him some information as to the proceedings of the Theosophical Convention currently reported to have been held during the week, the reporter was handed a copy of some resolutions which read as follows:

"Resolved," That Mrs. H. P. Blavatsky, having refused and failed to take action upon the peremptory request for her resignation from the Theosophical Society, be hereby expelled.

"Resolved," That William Q. Judge of New York be expelled from the Theosophical Society for cause.

The Times account continues: "These resolutions," said Dr. Cones in explanation, "were unanimously passed by the society in convention Tuesday and properly spread up on the records. The action was taken in order to clear up any doubt in the minds of the public as to which society Blavatsky and Judge belonged. They were members still of the society so long as no legislation was had regarding them, and we thought fit to clear the matter up finally. Of course the better element of honest investigators have been with our side all along, and this action was only necessary to define our position to the public. The society has not gone to pieces, as some seem to think, and we have a membership of several hundred scattered over the States, with several honorary members in Europe. The objects of the society have not been changed by the reform, only the objectionable people in it have been weeded out; and it disclaims any connection with fakers of any kind, here or elsewhere.

The doctor laughed heartily when the subject of his expulsion was mentioned.

"The society as a dignified body," he said, "refused to notice the matter. It was much the same as if your city committee on streets and alleys met and expelled the mayor. Mrs. Blavatsky has so thoroughly shown herself unfit for association with scientific inquirers that we saw fit to ignore her. However, as she has 'ordered' her henchman, Judge, to 'order' his followers to attack me in the press we concluded to set the matter at rest once for all. The society, as such, will not notice either of them further."

Three Americas Congress.

The long talked-of Pan-American Congress assembled for the first time, at noon, on the 2nd inst., at Washington, D. C. There are about sixty delegates, each separate government of South America, Central America and Mexico being represented. As soon as they had come together, the doors were closed and Secretary Blaine greeted each member in an informal manner, and calling the meeting to order he proceeded to address them. He bade them welcome in the name of the people of the United States and spoke of the importance and great significance of the congress, the large territory and population represented, and the important results to be attained in developing their industries and interests. He closed by extending an invitation to the President to all the delegates to be guests of the government during their stay in this country, and his remarks were loudly applauded. After a short interval Secretary Blaine was chosen as President of the Congress, and on motion of a South American delegate a resolution was adopted accepting with thanks the invitation to be the guests of the government in an extended excursion through the territory of the United States. The Congress then adjourned until Nov. 18th and repaired to a banquet prepared for them. This Congress has been brought about in accordance with a bill passed by the fiftieth Congress directing the President of the United States to invite the several governments

of the republics of Mexico, Central and South America, the empire of Brazil, Hayti, and San Domingo to join the United States in a conference to be held at Washington for the purpose of discussing and recommending for adoption, to their respective governments, some plan of arbitration for the settlement of disputes that may hereafter arise between them and for considering questions relating to the improvement of business intercourse and means of communication between these countries, also to encourage such reciprocal commercial relations as will be beneficial to all and secure more extensive markets for their productions. In this last sentence will be found the pith of the whole conference. The subjects for consideration are purely commercial.

On Thursday last the guests of the government started out on a railroad tour of 40 days which will embrace some 6,000 miles of travel and enable them to see a very large part of the most highly developed and prosperous portion of the United States. They are billed to be in Chicago on the 19th.

On re-assembling in congress the discussions will be carried on in English and Spanish. It was expected that the French language would be adopted, but it now transpires that all of the delegates speak Spanish, and a large number of them are able to get along very well with the English language or at least understand it. As provided in the act, however, the proceedings will be translated each day and printed in the three languages—English, Spanish and Portuguese. These copies will be distributed in the Spanish speaking countries and in Brazil where the Portuguese language is spoken. All the delegates speak encouragingly and hopefully as to the good results that will accrue from the deliberations of the "All Americas Congress."

A "Regular" Homicide.

A press dispatch from Red Oak, Iowa, gives an instance of malpractice in that village which, had it been the work of a spiritualistic healer or christian scientist, would have been heralded in the biggest of display type and learnedly commented upon in all the medical societies as another evidence of the necessity of suppressing irregulars. The dispatch says:

"About eight months ago the twelve-year-old son of R. J. Edmonds was taken with what the family doctor called rheumatism. It proved to be a disease which eats away the bone, and when the truth became known through a consultation of physicians amputation was decided upon. The boy was too weak to stand the ordeal and died in fifteen minutes. The doctor who erred in his diagnosis is one of the board of medical examiners recently appointed to consider pension applications."

A long disputed question with respect to the law of bigamy has lately been settled in the English Court of Crown Cases Reserved. The law is that if one of a married couple "comes up missing," and no tidings are heard from him or her for seven years, should either party marry again the marriage will not be held as bigamous. But on this point no end of disputes have arisen in court, for which the new decision will give no further occasion. The determining case was as follows: A woman was arrested for marrying a second time. In 1880 she married a man by the name of Tolson, who deserted her a year afterward. Her family made inquiries about him and learned from his elder brother that he had been lost in a vessel bound for America as well as all other passengers on board. After five years the woman believing herself a widow married again, and soon after her first husband put in an appearance, and hence the indictment. Had she waited seven years no question would have arisen. A majority of two out of fourteen judges decided that if a wife believes in good faith in the death of her husband, and has reasonable grounds for the belief, she cannot be prosecuted for marrying again. They laid stress on the fact that a guilty mind or criminal intent is essential to the crime—that a woman cannot be held guilty where she did not know and had no reason to believe she was doing wrong. The opinion of the majority will therefore be followed hereafter as the law on the subject.

One can scarcely comprehend the great calamity that recently occurred at Quebec unless he has been there. No city in America has such a romantic, dominating locality as that, perched as it is upon an almost perpendicular precipice of rock at a dizzy height above the mighty St. Lawrence that rolls below. Standing on the verge of the cliff one could have seen clinging to the sloping base the stone and brick homes of ship carpenters. On Thursday night, the 20th ult., the families there residing had gathered into their homes as usual, when all of a sudden thousands of tons of earth and rock, loosened by the wear and stress of ages, but hastened by recent heavy rains, broke away from the upper edge of the precipice and went crashing down 300 feet, carrying everything along with them, overwhelming the homes, crushing out the lives of the inmates or burying the mangled victims in a living tomb. At latest accounts, twenty-five bodies had been recovered and eighteen persons rescued. In times not so very remote this would have been called a visitation of Providence, but in these days it is rather regarded as a matter of course and that humanity hitherto has been too blindly incautions in its trustfulness to Providence, and not guarded itself as much as it might against the chances of brute force. Precipices will fall, if you only give them time enough, and it is not well to build beneath them.

W. M. Salter, resident lecturer Chicago Ethical Society, opened his mee for the fall and winter last Sunday at the Grand Opera House to a good audience. The lecturer took for his theme the position of his society to religion. It was, and at the same time it was not, a religious body, he said. They desired to make the good dominate in themselves and in the community. Religion, he argued, is an abstract idea; the reality is the religious man; the test is whether a man has something he looks to. If he looks upon everything in a matter of fact way; if he is struck by nothing, admires, fears or stands in awe of nothing, he cannot be said to be religious. The fundamental opposite to religion is indifference. The time was when the Bible was a sacred book; when not a line of it was questioned. Now it is an object of criticism, and there are those who distinguish between the truth and error in it. So Jesus was once regarded with absolute reverence; there was nothing to take exception to in anything he said or did. But many scholars now begin to distinguish between the universal and the accidental in his teaching. When they point out the limitations of his mind and the error into which he fell, the old religious feeling toward him ceases, at least for them. To worship God, "if there is a God," is not religion; there is no religion in a prayer beginning "O God, if there be a God." It is a reality, a facing of reality, or it is nothing. But to have nothing really to revere is to be in a pitiable condition and to lack the most tender grace of human character.

Prof. Elliott Cones, of Washington, spent last week in Chicago. He was here only seven days, but he did double duty. He came unheralded to the profane world, yet no sooner was he safely housed than, by some subtle psychic process, everybody of any account knew he was in town. One poor fellow who has helped burn incense at the Blavatsky altar declared the Professor to be the Prince of Darkness in disguise and that some dreadful calamity will befall leading Chicagoese for honoring his lurid majesty. Prof. Cones had intended, it seems, to pass a quiet week, but between private banquets in luxuriously appointed residences on the boulevards and avenues, club lunches and callers, he had little time for anything else. His valet declared a strike imminent if the Professor did not go at a slower pace; and the American citizen of African descent seemed to have more influence over the eminent ornithologist than anybody else. Prof. Cones was urged to give a public lecture during his stay, but was obliged to ask a postponement until his next visit.

An immense audience greeted Dr. Thomas on Sunday, who preached a powerful sermon on the "Bondage of Errors," in which the error of a personal devil was historically, theoretically and morally considered and summarily disposed of. He said: "The strictly orthodox clergy, generally, still believe in a personal devil, a wholly malignant being, less than God in power and yet capable of assuming all forms and appearing almost simultaneously in all parts of the earth. And they believe that this devil will get the majority of mankind and with them will be shut up in a hell of material torment forever. Some of the more thoughtful, however, are beginning to question and even to doubt the existence of such an awful enemy of God and man, but such questionings are dangerous to the old theories, for they open doors to the higher thoughts and faith that will doubt other related doctrines, and if pursued to its logical conclusions must naturally end in the denial of a personal devil." It has required a long time for humanity to grow out of the superstitions of the primitive and dark ages, but the dawn is breaking. "The sky of human thought," concludes the Doctor, "must yet be purged of the dark shadows and superstitions of medieval theology and God's beautiful heavens made bright with the stars of truth."

The ordinance of baptism, according to the usages of the ancient Armenian Church, was administered for the first time in this country on the 29th ult., in Grace chapel, New York, which was used through the courtesy of Bishop Potter. The celebrant was the Rev. Dr. H. Saragran, who was clad in the gorgeous robes of a bishop of that sect, while dark-eyed, dark haired men and women, who plainly showed their Eastern extraction, filled the church. The scene by a looker-on is described as truly oriental. There are several thousand Armenians in this country, the most of whom reside in Worcester, Mass., to whom Dr. Saragran was sent by the Patriarch of Constantinople, some time since, to minister to their wants. The baptism was of the child of Mr. Gregory Parseghian, an Armenian engraver who has been a resident of Brooklyn, N. Y., for many years, the mother being a bonny little Scotch woman. The services were conducted in two languages, the mass being celebrated in the ancient Armenian and the sermon given in the newer dialect, which was quite brief. The speaker commended his countrymen for their patient forbearance of Turkish oppression in the past, urging them to bear up against all adversity and in this new country to revive the glories of their race.

W. R. Colby, ex-Baptist preacher, ex-mal robber, ex-penitentiary convict, ex-California camp meeting director, ordained minister by the Washington Hall Society of San Francisco, whom the Golden Gate defended after overwhelming evidence of his rascality was established, is now at Portland, Oregon. The people of that city should give him the order, "Move on!"

Six Weeks Free.

In order to reach large numbers who are unfamiliar with the JOURNAL and who cannot, from a single specimen number selected at random, judge of the paper, the publisher will, from this date to December 1, send it six weeks free of charge on receipt of a request from the person desiring to receive it. It will also be thus sent to lists of readers furnished by old subscribers, but upon one condition which must be strictly observed in every instance, in order to prevent any misunderstanding: The correspondent sending names must notify, by postal card or otherwise, those whose addresses he or she sends in and inform them of the offer made by the publisher and that the names have been forwarded. Correspondents furnishing lists under this proposal should be careful to notify the publisher that they have complied with this condition; otherwise he will not feel justified in filling the order. Now let us work together and see how many new readers can be judiciously obtained. Old subscribers need hardly be told that they should exercise good judgment in the selection of names, sending in only those likely to understand and appreciate the paper.

More Light for "Light."

It is with very great pleasure we announce that W. Stainton-Moses, M. A., has at last thrown up all his other work and will now devote his entire time and abilities to the editing of *Light* and promoting the welfare of the London Spiritualist Alliance. Our talented contemporary has heretofore been handicapped by being obliged, owing to his other duties, to do his work for Spiritualism under a *nom de plume* which, though not concealing the man, had its serious drawbacks. Mr. Stainton-Moses is exceptionally well qualified for the work to which he has now turned his entire time and undivided energies, and it is certain that the good results of this step will soon be demonstrated by the increased interest in and strength of the Movement not only in England but the whole world around. We regret that the health of this devoted worker is not robust, but now that he can give himself unreservedly to the work which fills his heart it is to be hoped that he will be long fully restored. He should have the hearty and unqualified support of the cultured classes of Europe interested in Spiritualism either on its religious, scientific or philosophic side.

The veteran statesman, Mr. Gladstone, appeared a short time ago in his old role as denunciator of national grievances or wrongs—cruelities inflicted by the strong upon the weak—in which line he has always had a wonderful faculty for producing marked ameliorations. It was his letter to Lord Aberdeen, in 1850, that brought down Ferdinand's house upon his head and hastened the reconstruction of Italy. It was his letters in 1875 and 1876, recounting the barbarities perpetrated upon the Bulgarians by the Turks, which aroused the wrath of the civilized world, and which had much to do with bringing on the Russo-Turkish war, and the humiliation of the Turks. And now again he takes up the cudgel against Turkey in behalf of the Christians of Armenia, and brings out in bold relief their sufferings and wrongs. He gives details of the revolting crimes committed by the infamous Moussa Bey and his followers—of houses pillaged, the owners murdered; women and girls outraged, and other atrocities too vile to mention. Singling out one of the most atrocious crimes and graphically portraying it, Mr. Gladstone reminds the reading public that Turkey is by treaty bound to suppress such outrages and punish the insurgents. He expresses the hope—a hope that is shared in by the whole world—that the government will probe these matters to the bottom, and will avail themselves of the powerful aid of public opinion in the cause of justice and humanity. Such barbarities appeal not to the sympathies of England alone, but to the sympathy of every enlightened nation on the globe.

The great showman, Phineas T. Barnum, has been giving attention to religious matters of late, and while in attendance upon the State convention of the Universalist church at Stamford, Ct., his feelings were so wrought upon by a missionary speech on Japan that he has agreed to contribute \$200 a year to that field for the rest of his days. He also arose and, among other things, said that when he first heard of the doctrine of the Universalists he felt so utterly astonished that he thought he would drop dead in his boots. "The orthodox faith," said he, "painted God as so revengeful a being that you could hardly distinguish the difference between God and the devil. If I had almighty power and could take a pebble and give it life, knowing beforehand that fifty-nine seconds out of every sixty would be extreme misery, I would be a monster. Yet this is how God was described, and people talk about loving such a being!"

The Prohibitionists of North and South Dakota have had a great victory in the elections just held and are naturally very jubilant over it. The result attained in South Dakota was expected, for it was well understood to be strongly for prohibition, but that North Dakota should also go that way was a surprise to everybody and has rendered the liquor dealers speechless. So sure were they of an easy walk-over that they allowed a campaign fund of over \$80,000, which had been raised by eastern liquor men, to be passed over to South Dakota where the prohibition strength was known to be almost

resistible. But the money did no good there—the tide was too strong. And now the dealers of North Dakota wish they had kept the money at home; they needed it; they mourn and will not be comforted, for the State is now given over to constitutional prohibition, which means perpetual prohibition, for a change can only be effected by an amendment to the constitution and that will require years to accomplish, if at all.

At Music Hall, last Sunday morning, Prof. Swing told his audience that the new clergy in the new theology were to "be broad men—men who looked after the bodily welfare and the physical surroundings of their fellows. These clergymen were slowly growing in numbers now. The old bell was becoming obscured by the Sunday saloon; a new damnation was found in human distress. The theological seminary that taught the old, hard doctrines had lost its usefulness. The mill," he said, "is of no value when the demand for its product has ceased. But it stands beside a swift flowing stream and new wheels and modern machinery may be put in to restore its usefulness."

The Peabody (Mass.) Reporter is troubled because the *Catholic World* deals out this kind of patriotism to its readers:

"We are purely and simply Catholic, and profess an unreserved allegiance to the church, which takes precedence of, and gives the rule to, our allegiance to the State."

Never mind! Talk is harmless; 50,000,000 of people have got their eyes on that sort of patriots, but so long as they do nothing but babble they are safe.

GENERAL ITEMS.

Harriet Ursula Thomas, wife of Mr. D. M. Thomas, Metamora, Michigan, passed to spirit life, September 21, 1889, aged 44 years. Mrs. Thomas was a firm believer in the spiritual philosophy, and felt assured of a continued life after the death of the body.

W. A. Mansfield, the slate-writing medium, whose tests have been frequently chronicled in the press, has located for the winter in Chicago where he will continue his studies. He proposes to devote afternoons to the practice of his mediumship, and may be found at number 47 Campbell Park.

The publisher of the JOURNAL desires to express his thanks to the many friends who have exhibited their interest in a practical way within the past few weeks by forwarding lists of new subscribers. There are still two or three, possibly more, who have not yet sent in returns of this sort, but the publisher takes it for granted that they are working.

The venerable historian, George Bancroft, reached his 89th birthday on the 3d inst., and the anniversary was celebrated quietly at his cottage in Newport, R. I., whither he moved in the early part of the summer for the improvement of his health. He is reported to have received much benefit from the change, and that he is in possession of all his mental faculties.

"The First Association of Progressive Spiritualists of Oakland," have filed articles of incorporation. They seek to investigate Spiritualism, formulate its laws and reduce them to a system of philosophy, to eliminate error, ordain preachers, etc. The directors are A. K. MacSorley, E. A. Kuhne, William Davis, Kliza Davis, Frank E. Smith, Alfred Plumley, Louise W. Knott.—*Carrier Dove*.

Dr. J. K. Bailey during the month of September spoke in the following places: Sept. 1st, in Concordia, Kansas, and in Nebraska. Sept. 8th, in the Unitarian church at Beatrice; at Seward, Sept. 13th; at Bee, Sept. 15th and 16th; at Fremont a parlor entertainment and lecture, Sept. 18, 19, 20 and 22; at Arlington, Sept. 26, 27 and 28 in the Congregational church; at Fontanelle, Sept. 29th. Address him for engagements, P. O. Box 123, Scranton, Pa.

Sunday morning September 29th the Society of Spiritualists assembled at the Religio-Philosophical Temple, Montreal, Canada and debated the question of Occultism. In the evening the controls of Mr. G. W. Walrond lectured on the physical and spiritual training of children, the title of the subject being, "The boy is father to the man." The control contended that the crime and misery of the world would be largely diminished if spiritual evolution were better understood.

It was currently rumored in New York, last week, that Rev. R. Heber Newton, pastor of the Protestant Episcopal Church of All Souls, had been condemned on account of alleged unorthodox ideas by his congregation, and that he had been asked to resign. On running the rumor down it proved that it was only an old sensation unearthed, and that there was absolutely no foundation for it. We are glad to learn that this is so, for if All Souls is the place in which he can do the most good it is the place for him to be in.

Mr. N. F. Ravlin was formerly a Baptist minister, and at one time in charge of a church in Chicago, but is now a Spiritualist lecturer. He is a good speaker and has done considerable in attracting attention to Spiritualism on the Pacific Coast during the past two years. He now contemplates a lecturing tour eastward in the hope of undoing some of the mischief of his orthodox days. He will probably speak at Ogden, Salt Lake, Denver, Des Moines, Chicago and in the large cities of the East. The *San Jose Mercury* of Sept. 30th gives an account of an enthusiastic meeting at the California Theater on the 29th ult., when Mr. Ravlin gave his farewell address. Resolutions were unanimously adopted by the audience commending him

to the public as a highly gifted orator worthy of the hearty welcome and support of liberal people throughout the country.

We are sorry to inform our readers of the serious illness of Mrs. Ada Foye, who, not having recovered from the result of her overwork during the past year, was unable to occupy the platform of the Chicago Harmonical Society on last Sunday. It is hoped she will be able to hold her meetings next Sunday (Oct. 13); if not it is feared she will be obliged to leave for her California home, which would necessitate her cancelling all her eastern engagements. Mrs. Foye assures us that no one can regret the disappointment to the people more than herself.

"Waiting," a poem which was republished in the JOURNAL years ago, is again used this week. The gifted writer and speaker, Mrs. Mary F. Davis, was very fond of repeating it in her public work. Mrs. Hester M. Poole once told the author, John Burroughs, that "this poem ought alone to make him famous." A mangled version of "Waiting" has lately been going the rounds of the press and was sent us with a request to publish by a friend who neither knew the author or title, but had been greatly helped by the poem even in its imperfect rendering. We give the correct version with the author's name.

Mr. G. W. Walrond, lecturer of Montreal writes that he has received a letter from the President of the Association in Glasgow, stating that the visit of J. J. Morse has been a perfect success in every way. He says: "I was charmed, as of old, with his clear thought so grandly expressed, and I felt more than ever that he is the greatest exponent of our spiritual philosophy. Not a word wasted, the stream seemed to bear the color and quality of the ocean out of which it came. I consider it a liberal education to sit at the feet of these wise people called his guides." The *Two Worlds* has a long notice of the "welcome" extended to Mr. and Mrs. Morse and daughter on their landing in Scotland.

No American Need Apply.

Some months ago, at Buenos Ayres, a rich Spanish banker gave a dinner to some friends, and United States Minister Hanna was seated on the right of the hostess. She inquired as to the health of Mrs. Hanna, who was not present, and asked how many children they had. Hanna, not understanding Spanish very well, thought she wanted to know the age of Mrs. Hanna, and said: "Forty-eight, madam." To his surprise the lady threw up her hands and exclaimed: "Gracias a Dios, que no tengo esposo Americano!" which being translated is: "Thank God, I have not an American husband!"

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will often bring on a cough. The irritation which induces coughing is quickly subdued by BROWN'S BRONCHIAL TROCHES, a simple and effective cure for all throat troubles. Price, 25 cents per box.

Professor Gauthier, of Paris, states that certain vital processes of the body develop patently substances in the tissues which, if not speedily eliminated, produce disease. Ayer's Sarsaparilla effects the removal of these substances, and thereby preserves health.

Macmillan & Co. publish, early in October, Pen Drawing and Pen Draughtsmanship, by Joseph Pennell. The work will contain numerous photographs and other illustrations, including examples after Sir Frederick Leighton (President Royal Academy), E. J. Poynter, Randolph Caldecott, George Du Maurier, Linley Sambourne, Walter Crane, Madame Le Maire, Biko, Cassatt, Lhermitte, Menzel, and numerous other well known artists.

A Mineral Palace at Pueblo. Pueblo, Colorado, is about to erect a "Mineral Palace," designed to exhibit the wonderful mineral wealth of Colorado and all the region tributary to that city. All the railroads of that territory run down easy grades to Pueblo, bearing the ores from hundreds of mining camps. Pueblo is thus a vast hopper to which ores come, and hence she is the largest smelting point in America. It is impossible to tell the great prosperity and growth of Pueblo. The result of the Mineral Palace exhibition will be to attract general public attention to the great opportunities there.

GLOVES DIRECT FROM THE MANUFACTURER.

America is now excelling the foreign countries in the manufacture of gloves, especially in the finish and wearing qualities. The fact seems to be well known by our people, as they are now using the home manufactured gloves more than ever before. In buying foreign gloves, you have no address when they prove poor, as is so often the case, but the home maker is glad to know of any defect, that he may replace anything that is not right and guard against it in the future.

All who feel interested in American manufactures will be glad to know of these facts: There are said to be no finer or better gloves produced than those made by John C. Hutchinson, of Johnston, N. H., who is thoroughly established. Those wishing neat and serviceable hand-gear will be interested in his little book, "About Gloves," which can be had by sending a stamp to his address.

What Scott's Emulsion Has Done!

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THE CALIFORNIA SOCIETY FOR THE SUPPRESSION OF VICE, SAN FRANCISCO, JULY 17th, 1888.

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Holds Public Conference and Medium's Meeting at 3 P. M. every Sunday during the year. In the new and beautiful Hall 93 S. Peoria Street, cor. Monroe Street. Good speakers and mediums always in attendance, all are welcome, strangers have the preference as regards speaking, etc.

SECT. HARMONICAL SOCIETY

American Spiritualists' Alliance, New York.

The American Spiritualists' Alliance meets at "Royal Arcanum Hall" 54 Union Square, between 17th and 18th Sts., on 4th Ave., N. Y., on the 1st and 3rd Thursday of each month at 8 P. M. The Alliance defines a Spiritualist as "One who knows that intelligent communication can be held between the living and the so-called dead." All Spiritualists are cordially invited to become members either resident or non-resident, and take an active part in its work.

Parties seeing articles in the secular press treating of Spiritualism, which in their opinion should be replied to are requested to send a marked copy of the paper to either of the officers of the Alliance. Prof. HENRY KIDDER, President, 7 E. 180th Street, N. Y. Mrs. M. E. WALLACE, Sec. Secy., 219 W. 42nd St., N. Y. JOHN FRANKLIN CLARK, Cor. Secy., 89 Liberty St., N. Y.

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"A remarkably concise, clear and forcibly interesting work. It is more clear and intelligible than any other work on like subjects."—Mr. J. J. Morse.

"A careful reading of 'The Light of Egypt' discovers the beginning of a new era in Occultism, which will oppose the grating on Western Occultists the subtle delusive dogmas of Karma and Reincarnation."—New York Times.

"It is a volume I rely to attract wide attention from that class of scholars interested in mystical science and occult forces. But it is written in such plain and simple style as to be within the easy comprehension of any cultivated scholarly reader."—The Chicago Daily Inter-Ocean.

"However recondite his book the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful reader's attention and to excite much reflection."—Harvard Daily Times.

"This book is respectfully commended to the American Theosophical Society."—St. Louis Republic.

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"This work, the result of years of research and study, will undoubtedly create a profound sensation throughout the philosophic world."—The Detroit Commercial Advertiser.

"It is an occult work but not a Theosophical one. It is a book entirely new in its scope, and must excite wide attention."—The Kansas City Journal.

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Compensation.

In the desert of life with its shadows,
In sweeping simooms of hate,
With its demons of ill and their passions,
I battled alone with my fate.

How I struggled and fought with the monster
So stubborn, athletic and strong,
Till, in anguish, I cried almost breathless,
O can I submit to such wrong,

And succumb to the rule he imposes,
That leaves me but discord and death?
Must I, helpless, relinquish the contest
And lose the last comfort on earth?

Still denying all life's truest pleasures,
Withheld through the long, empty years,
Must I wait the last hope that has lingered
And leave me but sorrow and tears?

Aspirations are robbed of fruition,
Grand intellect, even, must wait,
While the heart's sorest needs are unanswered,
If ruled by this stern despot, Fate.

All the soul's highest energy baffled,
Retarding its grand upward flight,
Till, wearied with futile endeavor,
It sinks with the goal just in sight.

Do the angels look down with compassion
On cruel submission to fate?
When we miss all in this life worth living,
Does heaven with happiness wait?

O, there, somewhere must be compensation
For hearts that so constantly bleed,
For the infinite law bids each spirit
Receive that which answers its need.

HELEN M. COMSTOCK.

A Prayer for the Devil.

St. Thomas Aquinas, the greatest scholar and theologian of the Romish church, died in the year 1274 and was canonized in 1823. There comes down to us a curious Latin poem, in which the saint is represented as wrestling all night in prayer for the devil. The following is a modern English version, in which Aquinas may be fairly said to represent the cry which is now going up from Christendom:

"O God!" he said, "It cannot be
The morning star, with endless moan,
Should lift his fading orb to thee—
And then be happy on thy throne.
It were not kind; nay, Father, nay;
It were not just, O God! I say;
Pray for the devil, Jesus, pray!"

"How can thy kingdom ever come
While thy fair angels howl below?
All voices would be dumb,
All living would fill with woe
To think the lordliest peer of heaven,
The starry leader of the seven,
Could never, never be forgiven!"

"Pray for the devil, Jesus, pray!
O Word, that made thine angels speak,
Lord, let thy pitying tears be my way;
Dear God, not made alone is weak!
What is created still must fall,
And faintest still we fraillest call;
Will not Christ's blood avail for all?"

"Pray for the devil, Jesus, pray!
O Father! think upon thy child;
Turn from thine own bright world away
And look upon that dungeon wild.
O God! O Jesus! see how dark
That den of woe! O Savior! mark
How angels weep! Now hark! hark!"

"He will not, will not do it more;
Re-store him to his throne again;
O! open wide the dismal door
Which presses on the souls in pain;
So men and angels all will say
Our God is good, O day by day
Pray for the devil, Jesus, pray!"

All night Aquinas knelt alone—
Alone with black and dreadful sight,
Until before his pleading moan
The darkness ebbed away in light.
Then rose the saint, "O God," said he,
"If darkness change to light with thee,
The devil yet may angel be!"

One Year in Heaven.

ELEAN E. BEXFORD.

One year in heaven, O blue-eyed little darling,
A flower of earth transplanted to the garden
Where never yet a grave has marred the sod.

O, child so dear, we often feel you near us,
Here, as of old, beside each loving heart;
We can't name and love to think you're not near us;
Here, yet in heaven—so near, yet far apart.

So far apart? No, 'tis not far to heaven,
God's world and ours touch in the grave's green sod.
And what we lose on earth in pain and sorrow
We find in gladness in the world of God.

O, happy voice, that drove away all sorrow
From those who loved you in this lower land,
How sweet the songs are that you join in singing—
Too sweet, as yet, for us to understand.

How sweet the thought, in heaven a fair, pure angel,
Is all our own, our own forevermore.
Though we are poor in all of earth's possessions,
In God's dear world what treasure is in store.

O, joy above all other joys, to see thee,
To clasp thee, kiss thee, have thee as of old,
And know in heaven there is no loss or parting,
But always joy and happiness untold.

Watch for us, darling. Watch and wait our coming,
Be at the golden gate to let us through,
And may the sight that greets us first in heaven
Be one, we pray, dear little one, of you.

Death and its Lessons—A Noble Life Translated.

Swiftly the years come and go, and one by one we are passing away. With the bright uplook of the spiritual philosophy each solemn shadow is gilded, and the fading years and vanishing forms reappear in the blooming horizon that is the vision of eternity. Where the two worlds meet in the stillness of death, impressive lessons breathe into the thoughtful soul and the asperities of life are softened into tender passiveness and subdued emotions.

Soon those who "have borne the burdens and heat of the day" and steadily sustained the unpopular truth against the ridicule and censorious criticisms of educated ignorance, will have past the border line and disappeared. Will their places be filled and the work taken up and carried forward by equally competent and devoted disciples? These reflections repeat themselves whenever I am called to say the last mortal words over the dust of an unseen advocate whose life has been identified with the cause I love through the trying years of this new spiritual dispensation. Yesterday, Sept. 26, we laid away the silent form of Milton A. Hyde of Mumford, N. Y., whose ripe years of 72 have weighed steadily on the side of progressive truth, and whose character has made him respected and revered by all who knew him, however widely their views might differ. He was among the first to accept Spiritualism at its inception, and has never wavered nor shrunk from its acknowledgment and defense un-

der the most trying circumstances. In a community where he and his family were the only representatives, he has maintained his position and faith with unswerving devotion, and that too without creating prejudice or oppressive opposition. He has shown that to advocate Spiritualism does not necessarily alienate friends of the most pronounced orthodoxy; and that to be a friend of truth and conviction, implies any compromise of truth or conviction. His gentle companion has been a sustaining light in all his work, and the whole family of children (three in the flesh and one ascended) follow the way his wisdom has made attractive and look longingly towards the sky for comfort in this trial. The family music, living next door, and in the services—reading a selection from Paul and offering prayer. This shows the influence of kindness and a well ordered life in teaching those whose education and prejudices are strongly against the faith we enjoy. The life thus immersed will continue to educate and inspire the better nature of his peers through many years to come, all arising on his memory and clear to his bereaved family.

LYMAN C. HOWE.

Throw Away Your Crutches.

"Are there any who take an interest in the mystic subject to which I am alluding?" asked Matiel Collins in a recent issue, "who really care for these subjects alone and as abstract matters, without regard to personalities?"

To one interested in occult studies, the answer to this question is of the most vital importance. Mentally it must be answered, and correctly, before it is possible to put out of the rust of some sort of dogmatic faith. Faith and credulity do indeed many attempts to stand alone and push open the "Gates of Gold." The desperate longing for something to lean upon, which follows the first effort to stand upright and to face life in the abstract, generally attracts than the will of the individual making the effort. He has not the courage of his convictions. I refer only to those who really attempt to break the shackles of a blind faith in something. The majority of men and women never make such an attempt. Of those who are making this effort, I do not, however, believe with Matiel Collins that the progress who have gained or daily are gaining strength to face the realities of life and to read their meaning only in the light from within, is as small in number as she indicates. Then, again, to many her statements may seem misleading. A student may not be dependent upon or in any sense clinging to a teacher, but may be glad to listen to a prophet, under the aspect of knowledge. But each statement made or made on is analyzed in the laboratory of the student's mind and the dross separated from that which is valuable. It is in this spirit that he treats the continually changing aspects of man and nature as he is in his upward journey, seeking to find in each expert's words the truth which he contains. Taking this ground, he is anchored to his personality, bows before no "thing" embodied in this world of matter. In his passion he desires to go that way which the star of his intuition is leading, he looks upon all experience as an incident in the lesson which he is learning. Viewing life in the abstract, he is good and the best of the best, and he is true to him only as the letters of an alphabet in a strange language. With the eyes of the spirit he is learning to read the meaning of the characters formed by these living letters of the mystic alphabet. Even from a purely intellectual standpoint, "Light on the Path" shows the necessity of working in this untried way. I think this is the only way to find things and to find that which is good is what Mabel Collins means when she says that "Occultism needs the fierce spirit with the lambent flame within that burns through all obstacles; the intellect in harmony with it." JOHN RANSOM BRIDGE.

One Case.

To the Editor of the Religio-Philosophical Journal.

Some eight years ago there came to a small rural settlement in Northrup, Ohio, a Bohemian and his wife, weighed with a girl but three years old, and a second one, a child in its mother's arms. They were in quest of a fortune. In their far distant home they had been injured to look like cattle for the sole benefit of a big, fat, portly, under the teaching that it was the destiny which God had ordained for them to toil for the merest pittance that would keep them in strength to work like beasts of burden, until the time when they should drop into their graves. When the strange news first fell upon their ears of a wonderful country where even the commonest laborer could pocket a goodly sum of money and dig out a fortune, actually a whole dollar a day as old farm hands and withal be as free and equal as the grand boss they might work for, they whispered to each other that this was too good to be true. Why, goodness! with the half of that they could save enough to be rich and independent.

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No couple were ever better equipped to take advantage of every opportunity than the new world had in store for energy, sobriety and thrift, for they had been brought up to persistent hard work almost from infancy. They had dressed in coarse garments that scarcely cost \$10 a year, and had been living on cabbage soup and bread, and a bit of meat as a rare treat thrown in on great holy days. Hence they were in a prime condition for practicing the close economy of our friend L. H. Warren of Wisconsin, and could keep on doing so till they dropped exhausted in their tracks. To tell the truth, the most rigid economy had been their chief pursuit and stay all their lives, and they held them seven times when it was pretty much all they could do to keep their heads above water.

At first view it may seem to have been a piece of reckless improvidence in a man so poor to add the burden of a wife, the wife was as well prepared to battle for bread as himself. Her bones were well knit and strong and sturdy, and with a brown skin well able to stand the brunt of a hot sun all the day long. Oh! she could work right bravely, and as soon as her husband obtained a job by the year with a rich farmer for the munificent stipend of eighteen dollars a month, a couple of rooms in an old barn, of a house, rent free, and one quart of skimmed milk, and a few chickens, and a pig, the big farm-house, a half mile distant, two or three times a day to help wash and scrub for a trifle that added still farther to their store.

It seemed like a special providence that the wee baby began to walk quite speedily, so that the mother was soon able to go out into the fields with her husband and earn fifty cents, making altogether more than a dollar a day of income, and she was only required to labor from six in the morning till seven at night, though both had a mile to tramp to their home when the day's work was over. Save money? You'd better believe it. Was it not stated that they had been bred on economy? They could have given my Wisconsin cotter a valuable pointer on lines of economy and steady work without grumbling. A piece of brown bread smeared with garlic for a relish sufficed for breakfast, costing nothing for fuel, nor waste of time in cooking. The same, or bread and skim-milk cheese added to a drawing of weak tea was taken along for dinner in the field, the milk being reserved for the children left at home. At night the same frugal repast, and then to bed.

At the end of a year they had saved \$30. It almost took away their breath! How long before they would be able to buy a little piece of land and build a but they could call their very own the scene of their ambition? Surely they could! It did not in ever so many years of steady, hard work and stinting economy, if only the land speculators who bought up large tracts of land and held it for a rise did not carry the price up beyond their reach. In such a case they would be forced to save and wait; but they could do so. They had the secret of the matter. The growth of rich men and their palace-like homes was something marvelous. Their boss farmer actually realized \$1500 from the sale of his grapes alone. Then his barns were overflowing with the rich harvest, and fruit also he sold in great abundance. What a treat it was to him to see the money roll in a fine carriage behind a spanking pair of blooded horses, and feel the grand possibilities that might grow out of their dollar a day with \$30 already saved! Yes, yes; they would if possible, work still harder, and be still more economical. In summer, fuel cost nothing, as wife and husband could carry home from the woods the sticks and split them further, sticks sufficient for all the cooking they required, and by and by, as the children grew bigger and the older one could be safely left the whole day to care for the little one, the mother could put in the whole of her time on the farm with her husband, and command as much as seventy-five cents a day. As the period it was the time to watch the progress of a reflective turn of mind, to watch this industrious couple set forth, side by side, in the early gray of morning, and, while they toiled through the

long day to see little Amelia place her smallest sister out of doors, and then, with his children, on the grass beneath a shady maple by the roadside, or wheel her about to bush her fretfulness, in a worn baby wagon a neighbor had given to them. How pleasant to note these nice children learning endurance and patience while their parents toiled daily for bread, and to see a friendly land of millions of slaves and money possibilities. So low easily the brave couple could save. Working was done on Saturday nights, and the living room scrubbed over and brightened in time for church on Sunday morning, that not one hour should be stolen from the precious daily task. And so it went on to the time when Amelia, being ten years of age, could go with mother into the fields to pick berries, thereby bringing still more to the grand fortune growing bigger and bigger as the years rolled on. How much was now saved? We don't know to a certainty, but up into several hundreds you may depend. You easily figure how much must grow from such steady earnings and unvaried economy. The first year of her berry picking the child earned \$15, and the second \$25. How her savings did grow! They were greatly encouraged. It almost put a chunk of butter on their economical brow bread. All around them were men once poor, now grown rich from speculative enterprises, and some even had money to loan at profitable rates.

Does a reader remark, "How about the child's schooling?" You don't suppose \$15 worth of berry picking could be thrown away in school? Would that be the economy that grows rich from farm labor at a dollar a day? The rigid economy of that home could afford no schooling except through the short time of winter, and on the Sabbath. The great scheme of their lives was to secure a home, and how was that to be gained short of stealing every possible penny from the cost of livelihood?

Is there need to say more—to say how many hundreds of dollars are hoarded in savings bank, or speculate on the number of years of this hard life that must still be endured ere the home can be gained? And when secured, what? Will it pay for the long years of toil and merciless stint? The back of the father is already beginning to bend under the heavy yoke of labor that has had no abatement, while the gray in his hair and beard, and the rough lines in his face give warning that by the time his task is accomplished he will be very nearly ready for the grave. The wife already has the worn look of sixty; and so long has she tramped in the one changeless rut of drudgery, unlighted by a gleam of sunny recreation, that another life, if it comes, will bring more of hardship than a blessing. It is not that the father is old, but that the progress of the nation is marvelous. Poor men grow rich, and millionaires pop out of trusts and gambling speculations like mushrooms. So let us all keep right on doing and practicing economy without grumbling, even though we may learn nothing more of the world of men in all this land can ever grow rich from the labor of his hands.

North Dover, Ohio.

The Sabbath Question.

As you have opened the door, permit me to offer a few ideas upon the above much agitated subject. In regard to the Bible as authority I believe that it contains the word of God, but in the interpretation thereof all theologians disagree. This is owing to its allegorical language, and a reason for it is conceivable on the ground that "man shall not live on bread alone." In your moral journal of August, I find this "Observing Sunday instead of Saturday for the Sabbath is 'paganism, pure and simple.' There is not a live or word in the Bible mentioning Sunday as the Sabbath, or commanding, or recommending its observance." There are many things proven from the Scriptures, although not definitely expressed, that would lead us to believe that the Sabbath is the day for the observance of God. Now the powers that be have ordained Sunday to be observed as the Christian Sabbath. Here is an indirect command from the Bible to keep Sunday. With the Seventh Day Adventist, I will join issue on the following:

A change of day does not change a principle of law.
2d. Before you can determine which the seventh day is, it is absolutely necessary to establish which is the first day.
3rd. If God ordained the seventh day as now numbered, it is evident that He would have given His calendar to the people in the Bible, on a tablet in nature, by which the first day could be determined and not left to tradition. When God made a covenant with Noah, the seal of that promise was not left with tradition, nor with his peculiar people.
4th. Again, God has accepted the first day, as now numbered, for the Jewish Sabbath. Long experience has established the truth of this. No error has been discovered by the Christian Church in its observance of the first day of the week.
5th. If a change in the day is a violation of the Sabbath law, then an immutable command has been reversed which is an impossibility.

One more point in regard to Bible chronology. There is a man in this country in which I reside who has been figuring on this and made figures enough to cover one side of a large house, and the result he finds is that Sunday, or the first day of the week is the originally ordained Sabbath. I will omit the figures but tell the story of this mathematical exploit. A Seventh Day church offered a reward of \$50 to any man who would prove by the Bible that Sunday was the true Sabbath. A day was appointed and our man of figures was on hand with his chronological chart. It is said that figures won't lie, especially when based on the word of God. The result of that meeting was that after the points had been figured out, by giving the texts in connection with the dates, a crowd sat around and asked, "Brethren and sisters, is it possible that we have been deceived and observed the wrong day for Sunday?" The man of figures has not been called upon up to date to reverse his decision.
Montgomery, Minn.

What I Have Learned.

To the Editor of the Religio-Philosophical Journal.

By my investigations of spirit phenomena I have discovered that a majority of the bands of spirits around each medium for physical manifestations, consist principally of what are termed earth-bound spirits. All that it is possible for me to understand relative to such matters I have derived from the statements made to me by different sitters by various mediums, and having formed my own individual judgment therefrom, and I leave the readers to do the same. Spirit and the spirit realms constitute a subject far beyond the comprehension of mortals, but we know more about such questions now than we did half a century ago. As we continue to progress, we shall continue to learn, and in the natural order of things I see no good reason why we should not.

The inauguration of the modern thought embraced in spiritual philosophy is so different from the long-taught theological dogmas of churchianity that nearly all the learned D.D.'s have utterly rejected the modern ideas without investigation, because the modern contradicts and antagonizes the old. Instead of finding true the old orthodox theory that but two conditions await us in the future, a heaven and an endless hell, we have ascertained the fact that there are as many conditions in spirit as are observed among mortals, in character and disposition. For one, I rejoice that this is so, because it expands and elevates our conceptions of the wisdom, love and justice of the infinite Father of All.

There is a grand and glorious truth in all that appertains to the highest realms of spirit. The lower conditions of spirit life is a sad and dark picture to look upon, but the picture is real as the living, and the higher conditions are equally real. The spiritual philosophy, contrary to the teachings of orthodoxy, teaches that nature's God has devised a plan for bestowing upon every mortal being the right and privilege of finally reaching the highest attainments in spirit. It could not be otherwise, because every mortal is a soul, and a soul is a being, and a being "shuffles off this mortal coil" he carries to the other side his human nature, and that seems rational and reasonable, for so intimately connected was his spiritual part to the physical body that at separation he finds himself still subject to the conditions that the physical life imposed. The law of affinity and spirit continues to hold through the changes to higher attainments, the spirit must suffer all the pangs of conscience, in proportion to the turpitude of the wrong doing committed in the primary state of

earthly existence. If that is not an equitable adjustment in God's dealing with his children, then I confess I do not understand the rules of justice.

The Christian system is based on spirit phenomena, regarded as supernatural, which is a false premise; and being false, has led to many other errors and superstitions, for out of it have come dogmas fastened by men of like passions as ourselves. Just class of people are active in their criticism and denunciation of modern Spiritualism because it breaks to pieces their idols. Millions of competent judges, scattered throughout the world, know by personal experience and demonstration that we can hold intercourse and communion with the invisible host who passes on. They also know that the lower realms of spirit life are thronged with undeveloped spirits in moral darkness. Yet a sainted mother, sister or child hung up in the regions of purity and happiness, can go to their more unfortunate brothers and sisters and lead them to the light. Not only can they do this, but they can come to us, and advise and comfort and console us in our trials and tribulations, with all their varied dispositions and characteristics, been met by their counterparts from the other side, and all has been on a natural plane. Strange eccentricities have occurred often, and for a lack of knowledge of the laws governing psychology much harm has been done. A large number of the most prominent mediums have been misled by their own gross bidding. But instead of finding fault with nature and nature's God for not meeting the demands of the critics, let us provide for the teaching of psychology in all its bearings, in schools provided for that purpose, so that all may learn to give it the right direction, so that "a man, even though a fool, may not err therein."

JOHN EDWARDS.

WASHINGTON, D. C.

Is Talmage a Spiritualist?

Is Talmage, the celebrated preacher, a Spiritualist? I am aware that he often denounces Spiritualism with a sneer and harsh language, probably for the reason that he has seen the cords of orthodoxy so closely that he dares not cut them loose. This was the trouble with the late Henry Ward Beecher. One feared and the latter feared the snuff and scorn of the congregations. Every now and then Talmage flies off with as bold an assertion in favor of spiritualistic doctrines as ever was uttered by a strong believer, but at the same time he will use a saving clause so as to let his hearers understand that he is not an out and out believer. I quote a portion of his sermon delivered in Brooklyn lately, on the text in Romans xiii. 12. "The day is at hand."

"There is a class of phenomena which makes me think that the spiritual and the heavenly world may, after a while, take a demonstration in the form of a which will bring all moral and spiritual things to a climax. Now, I am no Spiritualist; but every intelligent man has noticed that there are strange and mysterious things which indicate to him that perhaps the spiritual world is not so far off as sometimes we are told. I have seen a demonstration of the spiritual and heavenly world there may be a demonstration upon our world for its betterment. We call it magnetism, or we call it mesmerism, or we call it electricity, because we want some term to cover up our ignorance. I do not know what that is. I never heard an audible voice from the other world. I am persuaded that this, however, that will be between this and the next is getting thinner and thinner, and that perhaps after a while, at the call of God—not at the call of the Davenport brothers, or Andrew Jackson Davis—some of the old spiritual warriors, some of the spirits of old days might fly for God—a Joshua, or a Caleb, or a David, or a Paul—may come down and help us in this battle against ignorance."

Sodus, N. Y.

Pain Felt in the Toe of an Amputated Limb.

Some time in July, 1882, Harry Gillespie, a youth of 13, had his foot badly mangled in a mowing-machine. The surgeons endeavored to unite the parts, but failed, and amputation was necessary. His left leg and the right next is getting thinner and thinner, and that perhaps after a while, at the call of God—not at the call of the Davenport brothers, or Andrew Jackson Davis—some of the old spiritual warriors, some of the spirits of old days might fly for God—a Joshua, or a Caleb, or a David, or a Paul—may come down and help us in this battle against ignorance."

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J. McNaughton writes: "You JOURNAL is the same as I improve with age. I am an old subscriber of fourteen years and it seems to me that it is steadily growing better. I expect to be a subscriber as long as I live."

Notes and Extracts on Miscellaneous Subjects.

There are more than 200 lawyers practicing in Seattle.

It is said that the Vanderbilt family represents \$300,000,000.

Another ostrich farm is to be started at Carpinteria, Santa Barbara county.

A valuable bed of silica has been discovered at the bottom of a Maine lake.

Robert Lincoln has never been known to refer to any event in his father's career.

Upward of twenty-eight large bales of human hair were brought to France in a steamer that arrived the other day from the Orient.

A six-ton cart, carrying an electric battery strong enough to run it forty miles, recently made a satisfactory trip through London.

The longest distance over which conversation by telephone is maintained is about 75 miles, namely, from Portland, Me., to Buffalo, N. Y.

A Georgia man laughed himself to death the other day, as he carried \$25,000 worth of life insurance, it is his widow's turn to laugh now.

The original cost of the right of way of the Mount Washington Incline Railroad, a road that has proved to be a gold mine to its owners, was only \$50.

Joachim Miller has become a rich man. Some years ago he bought 2,000 acres of land near Oakland, Cal. They are to be taken now for town lots.

It is estimated that in London the evening newspapers print no fewer than 250,000 copies a day, whereas thirty years ago they did not issue 10,000 altogether.

A tin peddler who travels through Canada can exhibit forty-nine scars where farmers' dogs have taken hold of him to see whether he was a dummy or a live man.

John Jacob Astor began life a poor German boy and died worth \$40,000,000. He worked harder to make the first thousand than he did to accumulate his millions.

Enoch Fowler, a resident of Georgetown, D. C., has received \$100,000 for one-half of a small property in Wyoming, which a few years ago he could not sell at \$1 an acre.

The Mexico (Mo.) Ledger offers the following as a snare for hydropaths: "Every dog bittens a mad dog should be killed to-morrow. The rest of the dogs in town should be killed to-morrow."

Cudleigh Mason of Martin, Tex., a special from these asserts, has discovered on his place, while boring a well, a spring of water that makes those who drink it dance involuntarily.

Iron is rolled so thin at the Pittsburgh iron mills that twelve thousand sheets are required to make a single inch in thickness. Light sheets through one of these sheets as readily as it does through greased tissue paper.

A single sheet of paper, six feet wide and seven and three-quarters inches in length, has been made at the Watertown, N. Y., paper works. It weighed 2,207 pounds and was made and rolled entire without a single break.

Ink and rust stains, according to a pharmaceutical authority, are removed easily by a solution containing equal parts of tartaric acid, alum and distilled water. The solution has the trade name of "Enchirion."

A "coat of many colors," manufactured in Belfast has been forwarded for the Prince of Wales' inspection. It is made of 745 pieces of silk, velvet, and cloth, black, blue, green, white, yellow and red, 345 hours having been spent in its manufacture.

A sea turtle, ten feet long, five feet wide, and weighing 1,000 pounds, was caught recently in a trap off South Harwich, Cape Cod. This monster is estimated to be fully 200 years old. As it stands, the distance between its fore flippers is over ten feet.

In his letter to the Sabbath Observance Congress, President Harrison says: "Experience teaches us that workers with hands and hands need such rest as the Sabbath alone can give. Man, whether regarded as an animal or as an immortal being, should be assured that rest."

The proud boast among Cuban women is the daintiness of their feet. They require nothing larger in the way of foot gear than the No. 1 size for American women. This peculiar endowment is a natural; no pinching or pressure of any kind is used.

Every stranger in Washington is much astonished to see the way in which the shanties of the poor blacks are mixed in with the handsome residences of the fashionable quarter. One colored family sold its shanty and small piece of land, in the most valuable district, only last week, for \$65,000.</

"HOW WE SHALL GET THERE?"

A Criticism of The Nationalists' Panacea.

HUDSON TUTTLE.

While I can sympathize with the Nationalists in their repugnance toward the present disastrous relations between capitalists and workers, the scheme they advocate does not appear in the same rosy hue to me that it does to them. The conflict of classes is apparent; the means of harmonization are not as clearly discernible. Henry George has a short-cut, by means of a single tax on land, but when applied, this means confiscation, a necessary result, to bring the land under the direct control of the government.

He assures us, "Paradoxical as it may at first seem to them, the effect of putting all taxation upon the land would be to relieve the harder working farmers of all taxation," but these same farmers who own the land will, under a single tax, have all taxes to pay! How much will they have to pay? There is now collected for federal, State, county and municipal taxes about \$760,000,000 annually. The wealth of the United States in 1880 (according to the "World's Almanac"), was in lands, \$10,750,000,000; all other property \$36,725,000,000. The entire amount of \$760,000,000 tax must be collected from one-fourth of the property of the nation. Why the man who cultivates the soil should be taxed, while the man who manufactures is exempt from burdens, is one of the mysteries of the new political economy. Were it possible to inaugurate this plan, the lands would soon become government property, for the tax would be a rental ruinous, and even impossible to pay, as it would be greater than the products of the land. If confiscation is the object, then a better scheme could not well be devised, and the heart of every anarchist should rejoice at the progress the cause is making, which, if we are to believe the words of its leaders, is equal to their most sanguine hopes.

Edward Bellamy, in an article in the *Twentieth Century*, says we are already well on our way to the desired haven of Nationalization. The trusts and syndicates are doing a preparatory work in clearing off all the lesser concerns, and making the way smooth for the great government trust of the future. He seems to think the railroads the most advanced candidates for the government to take in hand as receiver general. Of course the telegraph is to follow, and coal mining, with all and every manufactory, even to the care of the soil. The office is now a lone example of the government monopoly of a business and Bellamy is swift to hedge his position against the objection that this same post office is a partisan machine, and thoroughly corrupt. He says that such offices must be non-partisan, and "that partisan views of such offices are absolutely repugnant to the very essence of Nationalism." True, but this partisanship is not with the office, but with human nature. A republic must be governed by parties, and a single party allowed to go on in its own way would mean tyranny; a tyranny of the majority, perhaps, but tyranny nevertheless, and to be shaken off by the efforts of a revolutionary party. It seems impossible that thinking men should so sadly misunderstand the trend of the times, and see in governmental superintendency the goal of progress.

Human life is for the purpose of developing the individual, and not the State. The State should be one of the incidental means of the growth of the individual. Some seem to think the government is an entity, having vast powers and resources, and the money in its treasury a Fortunatus' purse. They should know as the first principle in political economy that every dollar in that treasury represents the work of some one—is paid in by someone, and the nation pays in all it takes out, losing the heavy percentage, representing the friction of the machine, of costs for assessments, collection and disbursement. Farther, this class think the government should have paternal control over its subjects; that personality of all the subjects should be merged in the State, which with high hand and uncontrolled power should direct all social efforts.

Our government is founded on the directly opposite views of the rights of the individual and the province of governmental interference. Under the old paternal idea of a God-appointed ruler, the individual was nothing. He had no rights, no privilege to think or act except as delegated by the king. It has taken thousands of years of martyrdom, of war, of untold agony for man to escape from this thralldom. Should the theory of the Nationalists become reality, we shall have returned to a state of individual obliteration not less marked than under the most absolute form of tyranny which has ever dominated over mankind. With the government holding and managing everything, the individual sinks again out of sight. The motives which urge forward to the spirit of enterprise in the great efforts of invention and art are destroyed, and the immobile citizens are tied with leading-strings to the side of the mother government.

The history of our country from the landing of the pilgrims to the present, shows the strength inherent in the citizen left to himself. The removal of the hand of paternal guidance was followed by such progressive evolution as the world had never witnessed, and that too in all directions. The mind, bound for ages in the thrall of kingly and priestly power rushed forth with the strength of repressed energy into every department of nature, not only exulting in freedom from the blasting shackles of creeds, but in its mastery of the forces by its inventive skill.

Now this process is to be reversed by "nationalization." The individual is to be absorbed into the State. The majority is to be the ruler owning everything with innumerable officers for its favorites. The citizen is to be tied like a babe to the skirts of this majority to go as far and no farther as it directs. When the advocates of this theory claim that, "The process of nationalization of industry began, though not under that name, with the setting in of the tendency to the consolidation of industrial and commercial enterprises which is the most remarkable feature of the contemporary business world," they compare forces and effects wholly unlike. Such business enterprises wherein individuals unite, are extensions of the power and activity of each, and are directly opposed to "nationalization." Such combinations, as trusts, syndicates, etc., made necessary by the new forces entering into manufacture and commerce whereby fabulous capital is required, in the present rapidly changing and transitional period may work hardships, as the introduction of the power-loom affected the hand-weavers, and the harvesting machine took away the work of the reapers, but its adjustment is sure to come. The "trust" is a machine in the business world, which easily accomplishes what cannot be otherwise done so cheaply; as the power-loom does the work of several weavers, and as such it will become permanent. We are

not to fail it as the beginning of a millennial "nationalization," but as a new force, liable to misdirection and abuse, and necessarily working hardship to many before the new and the old become adjusted in harmony. It is as futile as childish to enact arbitrary, restraining laws as many States have done, for the coming changes in the methods of business are inevitable. Wise statesmanship that comprehends the drift of the current, while allowing it freedom of development will hold it in such check as to prevent the disturbances as far as possible, which such changes inevitably produce.

The cry raised whenever a complication arises, for the government to take possession, is best answered by success without the aid of government. The Nationalists reiterate the demand that the telegraphs and railroads be the first objects of nationalization. There is a floating sentiment in favor of such a movement among the people, a great majority of whom have no comprehension of the magnitude of the enterprises they so flippantly prate about.

The postmaster-general lately, has won cheap notoriety by his attack on the telegraph system, and the Nationalists have a sure and ready way to popularity in their cry against these enterprises.

Mr. Bellamy thinks that if "receivers" can manage "a large part" of the railroads, it is only a step to the time when "the railroads are all taken into the hands of the nation as receiver, pending the complete introduction of the national plan." To this he adds, "the millions of men employed upon them will make a very compact nucleus for the coming industrial army." Yes "army" is the word; for every worker will be a private, to go and come without even the privilege of thinking, to the command of superior officers!

The difference between a "receiver" for a railroad, and the nation as general receiver for all the roads, is so great, and the comparison so far fetched that no argument is required to show the futility of the illustration. It is true the railroads in their wonderful development, and relation to interstate commerce become subject to cognizance of the general government, to a degree not dreamed of by their first promoters. The great trunk lines have become highways of commerce, rivaling and outstripping the waterways of nature. Take the Michigan Southern and Lake Shore railroad for illustration. When it was built in a straggling way from town to town, by separate companies, no one would have believed that within the lives of its half-dozen builders, it would be a double-tracked, continuous route from New York to Chicago and there connect with another system terminating in San Francisco. Still more would their credulity have been tested by the statement of the almost continuous trains transported from ocean to ocean. The route is like a vast river which carries the commerce of a score of principalities and of foreign States. This expansion was not anticipated by the statesmen who granted the right of eminent domain, and other privileges with the charters of the roads. The nation is awakening to the matter, and the Interstate Commerce Committee is a bungling beginning toward the suppression of wrongs and reduction of the roads to the control of the government, which should be the same as that now obtaining over commerce on waterways, except as more rigid supervision is made necessary to compel the recognition of the high privileges granted.

Beyond this the management of the roads is best left in private hands, and should the combination of connecting systems be found to facilitate exchange, there should be no obstruction.

When the Nationalists ask "how we shall get there?" and answer by saying that we are drifting directly toward their ideal, the answer is that they mistake the signs of the times. The trusts and syndicates will "clear away the innumerable small concerns," as they say, but these combinations are only rude intimations of the business methods of the future, and lead away instead of toward a paternal government in which the people become the slaves of the government machine.

Berlin Heights, O., Sept. 25th.

D. D. Home.
(Continued from First Page.)

Under the table, to be enabled to assure his friends that no trickery was possible. I have sat so several times and heard raps about my head, some loud, some soft, and have seen the table rise from the floor and have passed my hand and arm clear through between the floor and the pedestal of the table while it was in the air. It has happened several times when we have been sitting in this way that some one of the company has been drawn back in his chair from the table, and once Mrs. Parkes, who was sitting next me, was drawn at least a foot back and then sideways about six inches. A bell, bracelet, or pocket-handkerchief, or anything taken in one hand and placed under the table is taken by the "spirit" hands, which are palpable warm fingers, of various sizes and feeling, but which, when attempted to be grasped, always seem to dissolve in a curious manner and leave airy nothing.

Mr. Home has an accordion; it is not a mechanical one, for he left it by accident at Mrs. Parkes' house one day, and I carefully examined it. He takes this in one hand, by the side of it which is furthest from the keys, and places it just beneath the edge of the table. In that position I have watched it attentively as it stooped with my head and shoulders thrust under the table, and have seen the bellows begin to rise and fall, and then faint sounds to issue, which, gaining in strength, at last swell out into the most beautiful spiritual airs or a strange and fantastic character. On any particular air being called for it is played, sometimes beautifully, sometimes in a very fitful, uneven manner. On any question being asked during the playing of the air the sound swells out into three hard distinct strokes to mean "Yes," or one to mean "No," or two to mean "Perhaps." I have several times sat next Mr. Holmes when "the spirits" are playing the accordion, and he always holds one hand on the table and supports the accordion with the other. Sometimes "the spirits" remove the instrument from his hand and carry it to some other person, when the same result is the consequence. I have never held it myself, but Mrs. Parkes has, and an air has been played the same as if she were Mr. Home. I have been present when the accordion was dropped by them without anyone holding it, and Mrs. Parkes has seen it play suspended of itself from the bottom of the table. All these phenomena which I have been enumerating have been done not in the dark, which some people say is necessary in a séance, but in bright light. I should also say that I have seen them in Mrs. Parkes' own house, where she invited Mr. Home one evening and I was present; it was the first time he ever put his foot in her house, and the tilting and rap-

ping and music were just the same, and the table traveled along the floor, turning and pushing chairs and stools about, right up to one side and along the side of a sofa. Mr. Home also stretched up his hands above his head and rose in the air three feet from the floor. Mrs. Parkes was sitting next him, and she looked at his feet and then he descended.

I have separated the following facts because of their extraordinary nature; they occurred in the last séance but one, and I must preface them by relating an adventure which happened to Mr. Home which bears very much upon what follows. When he was in France he resided for some time at the Chateau de Cerey, about two hours' drive from Paris. There he used occasionally to go to the park for the purpose of shooting birds. There was a particular angle of the park where, as it was very secluded, he found that he could often get a shot by creeping behind a hedge and waiting his opportunity. Once he found himself near an enormous tree, a northern poplar, *peuplier du Nord*, the feet in circumference at the base, and as he stooped forward he suddenly heard some voice cry, "Here! here!" Surprised to find himself addressed in English he was going to turn when he found himself seized by the collar of his coat and waistcoat and lifted into the air and dragged away about six feet. Recovering from the first surprise he saw a mass of leaves and branches where he had just been standing, and soon saw that an enormous branch had fallen from the tree and that the end had penetrated a foot into the ground on the spot where he had lately been, and that he owed his life to the miraculous interference of the spirits. The bough still rested against the tree. The same evening during a séance it was rapped out, "Go to the bough." He proceeded there with most of the party, and going to the end of the branch he said, "I wonder if the spirits would move it." He placed his finger at the end and felt three touches of the spirit hand, and at the third touch the enormous branch fell! The people of the vicinity religiously preserved twigs of this miraculous tree, which has attracted immense attention, and Mr. Home, after his arrival in England, sent for a piece of this bough, and his request being complied with, his drawing-room is decorated with an enormous rough piece of this bough standing on end in the window about four feet high and a yard in circumference, and so heavy (it is remarkably hard wood) that it takes two men to lift it. *Reverens a nos motus.*

On the evening in question we had been laughing and joking with Mr. Home about a number of *Once a Week*, containing diagrams, etc., supposed to explain how spirits rap, "w-o-d-o-n-e," and certainly if they were right in their elucidation it would be a shocking, clumsy piece of business, but we who had been familiar with the thing could see at once the fallacy of their conjectures; we sat round the table and the spirit-rapping explanation was thrown aside on a chair. Presently we heard a rush and saw this paper whisked off the chair and dropped under the table, where we soon heard it crumpled and torn into a thousand bits, and morsels flung round the room and on to the table. Five raps having sounded the words were spelt out. "A little less earthly light." I put down the gas. (This is the only occasion in my presence of darkness being a requisite.) The fire was burning with a bright flame, so we thought we might witness some extraordinary manifestations were the lights turned completely out, so we did so. I forgot to say that before we touched the light a chair advanced to the table from one side of the room, and that most of those present witnessed a spirit hand playing about it, but I did not, though I have often seen them under a pocket handkerchief or under the edge of the tablecloth or in my lap. When we put out the light the table began to turn quickly and to travel to the side of the room up to the branch; when distant two feet it stopped, and the shutters opening of themselves we ascertained distinctly our position, which before we had known but by the firelight. Mr. Home then said he felt a human hand lying on his lap, and many of us began to feel the hands; presently one appeared over the edge of the table, black and shadowy; this we all saw. Some one wished we could keep small twigs of the miraculous log, when we heard a wrenching (the wood is tough like wire), and a piece was laid in his hand, and all of us holding out our palms received each a piece. I felt the fingers distinctly as it stretched out mine above the table on a line with my chest, but could not see the fingers. The branch then began to oscillate and advance towards the table, and then the branch lifting itself in the air was laid of its own accord flat on the table, where it rolled once or twice, and then the table rising about a foot in the air supported itself and the branch. I gave a glance at the pedestal; there was light enough to see, but nothing was there! Mr. Home now rose up and moving slowly along the room began to ascend near the wall, rising gently with his hands above his head; when he was near the ceiling he floated diagonally across the room, passed the chandelier and dropped on his feet close to the table. He spoke several times when in his flight, which was made perpendicularly. The furniture in the room was moving frequently during the séance, and when we lit the gas it was in an extraordinary condition, the heavy sofa turned with its face to the wall, chairs in every possible position, everything higgledy-piggledy. I assisted in replacing them, which proves it is not hallucination. The spirits deserted us, for we had no other manifestation, and we found replacing the log a heavy job.

I should tell you that at one of the séances the alphabet having been called for, the word "Frank" was rapped out. I was surprised, because I did not expect anything of the kind; but I instantly felt a hand touch me, and the words, "I am very happy; I wish papa would believe," were made out, for I was strongly touched at the requisite letters. I think I forgot to say that Mr. Home always finishes the séance by going into a mesmeric trance, and in that state tells the most astonishing and astounding things to the people present, sometimes bringing out incidents in people's private history quite as extraordinary as the spiritual manifestations, and which do not lead the slightest doubt of his being a seer. Mrs. Parkes has experienced this, and related a wonderful thing he told about her family, and which was perfectly convincing.

Of course, Mr. Home receives no fee for these séances, and they are not in any way public.—Ever your affectionate brother,
E. T. P.

It is interesting to learn that Dr. Chambers wrote the introduction and concluding chapter of "Incidents of my Life," and that Mr. Wilkinson wrote "very nearly the whole of it; Home staying with us at Hampstead, and producing all the letters and documents and giving me the necessary information. Some of it he wrote himself, but very little."

Mr. Wilkinson also wrote the preface to the second edition of "Incidents." In addition to the new evidence given in the article in the *Psychical Journal*, it appears that Mr. Crookes has promised to contribute to the next, "Part of the Proceedings of the English Society for Psychical Research," some notes of séances with Home, taken at the time, but never yet published. Messrs. Barrett and Myers conclude their careful review as follows, and we heartily recommend the closing paragraph to our contributors:

If our readers ask us, "Do you advise us to go on experimenting in these matters as though Home's phenomena were genuine?" we answer, yes. But if they ask us, "Do you believe in Home's phenomena as you believe in the laws of nature?" we answer, no. Our belief that "fire burns" is infinitely stronger than our belief that, under Home's auspices, fire sometimes did not burn. Or, to put the matter in a more abstract form, we feel absolutely certain that nothing occurred in Home's presence which was in any sense miraculous—in any sense a departure from the universal and immemorial order of things. But, while on the one hand, as already stated, no one has as yet explained Home's phenomena by a *posteriori* criticism, so also, on the other hand, no one has as yet shown by a *priori* reasoning that they are inconsistent with the plan of the universe. We do not say that either or both of these feats may not some day be performed; we only say that neither we, nor others, have as yet performed them.

For our own part, the plainest moral which we draw from the life of Home is of a practical kind. Neither Spiritualist nor *savant* can possibly be satisfied with the condition in which the evidence to Home's phenomena is left. Madame Home has zealously and skillfully striven to collect what can still be collected. But, at best, we have but a casual and fragmentary record of that which, from any point of view whatever, ought to have been noted with careful accuracy and described in full detail. As the matter stands, it seems as though every irrational sentiment in turn had fought against the preservation of such records as might have given us a true and complete picture of a series of occurrences which, whatever their true explanations, are among the most singular which history records. It can only be hoped that, should such phenomena be again offered to observation, those who witness them will realize that even their own personal satisfaction will ultimately be better assured if they will perform—as a few, and a few only, of Home's sitters performed it—that duty to our fellow men which lies for each of us in the pains-taking record and the candid publication of any knowledge which may have been gained to us earlier than to others, but which may perhaps be of deep concern to all mankind.

CONWAY ON CARLYLE.

A Half-Truth Not Reliable.

To the Editor of the Religio-Philosophical Journal.

In the *Open Court* Moncure D. Conway gives his recollections of Thomas Carlyle, in part, as follows:

"When he was at Edinburgh, on the occasion of his installation as Lord Rector of the University, I was with him a good deal, and remarked his restlessness under the incidental religious ceremonies. I can readily believe the following story of whose truth I was assured by a Scotch gentleman. Carlyle was invited to pass some days in a country town, in Scotland, with an old college-mate. They had been fellow-skeptics, and many a time had between them disposed of Christianity. But his old friend had become rich, the leading man in town, and naturally a zealous supporter of the Kirk. He invited the parson and deacons to meet Carlyle at dinner. According to usage the host said grace himself; it was grace so long, unctuous, canting, that Carlyle could not stand it, but broke in with—'Oh, F—', this is damnable!"

"His youth had been devoted to preparation for a profession,—that of the pulpit, from which he had to turn at the moment when family and friends were ready to usher him with plaudits on a career whose splendor was prophesied by his genius. He had made desperate efforts to find some way of honesty remaining in the old homestead of faith; but all had been in vain; and it was no doubt this experience which broke out in rebuke of his college comrade in skepticism, who had sold his soul to the village parsons and deacons for the fine mansion to which had visited his friend."

"When Carlyle's supernatural visions faded, they left him a peasant, surrounded by poor and ignorant people, and without either capacity or taste for the career of a man of the world."

"Scotch skepticism is generally more keen and incisive than that which one meets in England. In conversation Carlyle was sometimes so bitter against Christianity that it appeared as if he felt a sense of personal wrong. One evening, talking of William Macaulay, with whom John Stirling had a notable correspondence, Carlyle said: 'I remember Macaulay; I have lost sight of him, but remember a vigorous way of expressing himself. I recall his breaking out in conversation about elevating the people; 'What can you do for a people whose God is a dead Jew?' A fair enough question. If I had my way the world would hear a pretty stern command—'Exit Christ!'"

"One Christmas evening he said: 'I observed some folk at the corner a little drunker than usual this morning. Then I remembered it was the birthday of their Redeemer.' 'I was present one evening when some one asked: 'Mr. Carlyle, can you believe that all these ignorant and brutal millions of people are destined to live forever?' Let us hope not," was the emphatic reply.

"His disbelief of the Christian scheme was complete and final. Indeed, though myself a heretic, I have at times thought that Carlyle's character might have been more humanized had he felt deeper sympathy with the spirit which has imperfectly and superstitiously, yet with a true and tender sentiment, found its expression in the Legend of Jesus."

All this leaves Carlyle an agnostic or a materialist, a doubter or disbeliever in great spiritual realities like M. D. Conway.

This method of giving a part of the truth is a vicious one. Because Carlyle was sick of sect, and dogmas, and miracles was he therefore skeptical of all spiritual things? Here is a word of his quite unlike these one-sided recollections:

"According to Fichte, there is a Divine Idea pervading the universe, which visible universe is indeed but its symbol and sensible manifestation, having, in itself, no meaning, or even true existence independent of it. To the mass of men this Divine Idea is hidden; yet to discern it, to seize it, and live wholly in it, is the condition of all genuine virtue, knowl-

edge, freedom, and the end, therefore, of all spiritual effort in every age."

Not approving of all that this impetuous yet gifted and earnest man said, it is but justice to state, as his writings show, that while repudiating his early Calvinistic training, he kept ever in view the "Divine Idea," and said brave and strong words for all genuine "spiritual effort in every age," so far as he understood and had studied that effort. His life of Cromwell, for instance, shows a reverence for the deeper truths of Puritanism which his horror of its grim dogmas did not shake. Modern Spiritualism he did not understand or appreciate. It came too late for him to know it fully.

Honest materialism deserves the respect due to sincerity, but to make a man appear to be what he was not, in order to strengthen one's own opinions, commands no respect.
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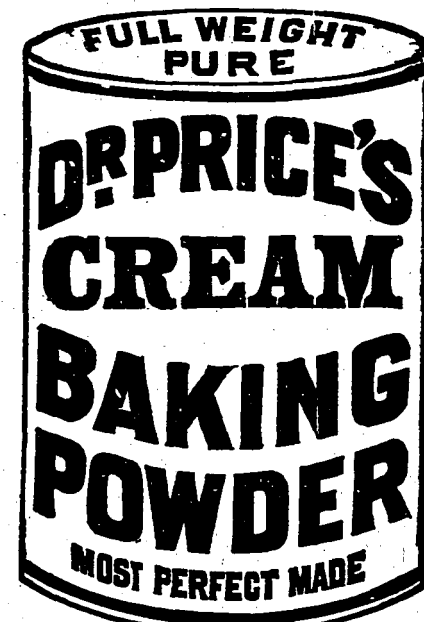
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CHICAGO, OCTOBER 19, 1889.

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The Religion of Humanity and Church of the Spirit.

UNITY, ORGANIZATION AND FELLOWSHIP DISCUSSED.

Responses to the Editorial on "Unity" in Last Week's Issue of the Religio-Philosophical Journal.

WALTER HOWELL, CHARLES P. MCCARTHY, S. D. BOWKER, M. D., MISS A. M. BEECHER, REV. SOLON LAUER, A. J. KING, MILTON ALLEN, MRS. A. ELDRED, W. H. HOLMES, E. W. CAPRON, MRS. A. M. MUNGER, MRS. J. M. STAATS, LYMAN C. HOWE, M. C. CREESEE.

WALTER HOWELL.

The higher we ascend in the organic scale of life the greater heterogeneity is observable; the lower we descend the more homogeneous are the forms with which we come in contact. This is not only true of physical organisms but is equally so in mental evolution. It must be conceded that among us, as Spiritualists, the greatest differentiation of thought exists, and we scarcely conceive how it could be otherwise realizing the fact that those who profess to be Spiritualists are made up of former Episcopalians, Presbyterians, Methodists, Baptists, Agnostics, and in fact every shade of religious and non-religious belief. The lamentable feature of this differentiation of the intellect is, that simultaneous with the evolution of individualism there has not been a corresponding development of the affectional nature. It is possible for persons to be most widely different in opinion, but if love exists between them they are united in heart though differentiated in mind. Perhaps there is only one pivotal centre around which all Spiritualists would revolve, viz: A knowledge of continuity of life beyond the grave obtained inductively through a classification of facts which demonstrate, beyond the shadow of doubt, an intercommunication between this and the so-called "other world." It may be possible to organize ourselves upon a liberal basis, for there are essentially moral and spiritual truths which, I think, the more cultured among us would readily concede. The present nebulous condition of the movement is in some respects deplorable, whilst in others its plasticity is rather an advantage than otherwise. The hesitancy on the part of many, in the direction of organization, seems to be caused through fear of a possible crystallization which would impede rather than aid progress. Now, while it is not desirable to formulate a creed, it is essential that we give the world a clear statement of principles such as may have been deduced from our inductions.

In order to meet this commonly felt need, I have drawn up a declaration of principles which have been widely circulated in the city of Titusville, and whilst I do not believe in their infallibility I think they would form a suggestive basis of organization.

OBJECTS AND AIMS OF THE SOCIETY.

RELIGIOUS.

The development within ourselves of those spiritual faculties that shall bring us into conscious relations with the so-called unseen world.

The propaganda of a truly spiritual philosophy that shall cope with the agnosticism and materialism of our age.

The fuller unfolding of that devotional spirit that shall establish a more perfect at-one-ment with the noblest side of human nature and our loftiest conceptions of the Divine.

PSYCHICAL.

An investigation of occult and spiritual phenomena as a means of inductively obtaining proof palpable of "life beyond the grave."

ETHICAL.

A hearty co-operation with all systems of reform having for their object the moral uplifting of humanity.

In unity there is strength; in disunity, weakness; therefore, more concerted action on our part is necessary unless we are will-

ing to allow the efforts put forth to build up and more successfully fortify existing institutions to continue. There is something more than the mere demonstration of phenomena necessary; something still more than the advocacy of our principles from the rostrum. The need of the hour is practical work—an embodiment of those ethical and spiritual principles which are being promulgated. We have heard in the past a great deal about a "saving knowledge of the truth"; what is still better and more needed is a saving action in conformity with truth. We need less destruction of old ideas by iconoclastic methods and more constructive teaching, aided by the revelations of new truths as they flow in from the world of thought. It is high time that the scattered energies of the Movement be concentrated in order that its potency may more successfully achieve victory over gross materialism and the darkness of agnosticism.

CHARLES P. MCCARTHY.

The leading editorial entitled "Unity," in current JOURNAL, has been read by me with a lively interest. Construction through united organization and association, founded upon those broad elementary principles of truth which you have so practically condensed in a few words, constitutes, in my judgment, the only means by which the aim and purpose of this unique and comprehensive utterance can be achieved. The task is colossal, beyond conception, when we consider the almost superhuman difficulties that bar the way and with which we are unfamiliar. Too well have we learned the easy art of destruction by imparting to existing religious institutions the elements of disintegration, so that as Spiritualists we have become skillful iconoclasts. It is so easy to destroy, but so difficult to reconstruct. The woodman's ax can cut down in an hour the mighty oak which stood the assaults of flood and storm for centuries, through which it was slowly reared from the acorn. It is easy to kill, to destroy life, but to reduce the diseased and fevered pulse to the measured march of health, needs a divine power. The villain can steal virtue, but who can restore the stolen jewel? It is much more difficult to reform the criminal than to punish him.

These illustrations point out the grandeur of the work which Spiritualism has to complete, compared with what it has done, and yet if the true, the pure and the faithfully unselfish in our ranks will answer our invitation and *seu amore* enter upon the necessary and sacred duty involved in this timely call "to utilize the vast work which has been accomplished," then the divine and spiritual temple of our God and Father shall stand upon the earth; and His love shall be so triumphant, and evangelization in its true sense so continuous and unbroken, that in the not far distant future human character shall be so improved and elevated that the prayer of "The Master" shall be answered; when the divine will being the law of life, the true kingdom of Heaven will be established in the hearts of all the children of the adorable Over-soul of the universe.

The privilege of accomplishing this purpose of truth and love by the help of a pure angel ministry devolves upon Spiritualists to whom this sacred trust has been committed. The question to be solved is, will they value this inestimable privilege and prove themselves worthy of the trust? Take the stars from heaven and leave it to midnight darkness; take the flowers from the beautiful earth and leave it to black desolation; take the tides from yonder ocean and leave it to dull stagnation; take the sun itself from its meridian splendor, and you will not have perpetrated a deed so dark and disastrous as the surrender of this holy duty, this sacred trust within which are the springs of the world's greatness, and separated from which it would go down like a wreck at sea, leaving nothing behind but catastrophe, disaster and ruin.

296 Pleasant Ave., New York City.

S. D. BOWKER, M. D.

That the spiritual philosophy, when properly comprehended and fairly formulated, is ample for all purposes of a correct life, is to me beyond all question. This result is not reached in a moment. It is wrought out by the elimination of the truth from a vast cumbrance in the shape of ignorance, inexperience, careless and unsatisfactory investigation, added to the commercial and selfish uses of Spiritualism which open wide the door to fraud. No creed has ever been stated in terms so free from dangerous and fatal objections, as is seen in the basic idea of Spiritualism, if care and candor guide our feet in quest of the truth. Universal brotherhood of man and Fatherhood of God, filled with the spirit of love, are certainly all that is needed now or in any world. But the exact statement of this great truth is of far less importance to our cause than the attitude of our minds toward the object to be gained. Definition has always been the bane of efforts to formulate facts concerning the soul. Material sciences are too gross to invade the domain of spirit. "God is my Father and every man is my brother" is a creed broad enough for the widest faith and practice, and narrow enough for the most concrete definition, if love and brotherhood hold sway.

The best minds among us have long been reaching the opinion that we must do something that will permit no further delay in making clear what we mean by Spiritualism. But few working facts have been developed

thus far in our history. It is true that thousands of way-faring souls have been redeemed from the darkness of doubt, as they have here and there caught a few tangent rays of our feeble light, but the great work for which modern Spiritualism came to this world has been tardy in making itself felt for lack of system, harmony, and simplicity in the details of our cause. Freedom from the bondage and soul-tyranny of the old faiths has so exhilarated and unbalanced very many Spiritualists that disorder and chaos find in them champion promoters, and it is no longer safe to allow our ship to drift with so little evidence of skill in its management.

We are carrying too much sail for the few central facts composing our cargo and mutiny is sure to follow such general disorder as is now seen among our crew.

"Science" has so invaded the domain of human thought in all departments of our material being that we hear the clamor on all sides for the reduction of Spiritualism to a "purely scientific basis." This cry has well nigh made us panpers as compared with the high order of spirit influence of our former experience. As well make a science, burdened with a thousand rules of the love and emotions of affections we feel for parents, wife and children, as to put spirit force under the dictation of yardsticks or scientific nomenclatures. Now is the time to rally around a few facts on which nearly all Spiritualists agree and demonstrate to the world that our cause is worthy their highest confidence and thoughtful investigation.

Kansas City, Mo.

MISS A. M. BEECHER.

"Unity, Organization, Fellowship"—the true watch words of success in any undertaking in which human beings can engage, since it is true that "no man liveth to himself." The equivalent of this aphorism is—man is a social and dependent being, and as such co-operation is his law; isolation is deterioration and decadence.

To any one who moves through the years of this last fragment of the nineteenth century with open eyes, it must be apparent that among all classes, and in respect to all life issues, there is a tendency to unification and a growing desire for co-operation and fellowship, which however still needs to be fostered and judiciously guided. This can undoubtedly be best accomplished by organizations. When in the process and progress of civilization—which is always and everywhere a synonym for spiritual growth—man can safely become a law unto himself; separate and specific organizations, with formulated methods, will not be a necessity.

In these times of struggle and adaptation to new conditions, before the perfect is attained, the law of expediency or that which most conduces to an approximating to the perfect, must be adopted. Absolute good can be reached only by approaches. Ideals may not be let down to present attainment, but attainment must ever be made steadily to approach ideals. An editorial in the JOURNAL of Oct. 12th, makes the necessity for unity, organization and fellowship so apparent, that it would seem no argument were necessary to make it plainer or more conclusive.

It were hard to believe that all searchers after truth, especially, after psychic truth through occult channels, will not be in sympathy with the suggestions therein made.

The labors of the JOURNAL, for the development and establishment of a well-founded philosophy and completely verified phenomena of the occult, will be more fully apprehended and appreciated as time goes on and the true spiritual ego is aroused and brought into fuller consciousness and activity. That man is a "spiritual being," in the abstract is quite generally conceded, but the real import of the phrase is much in the mist. Organization, unity, co-operation, first for the understanding and education of this prime factor in man this spiritual potency, is what is most needed. This done, all the rest will naturally and inevitably follow.

Newtonville, Mass.

REV. SOLON LAUER.

I hasten to contribute my mite upon the subject of your editorial, "Unity." It is indeed time that the general fermentation of the public mind, which has been going on for many years in the various psychic movements, should begin to show some clarified result. In many respects the Movement of Spiritualism, with its allied forces, has been a sort of witches' cauldron composed of all manner of uncanny psychic ingredients. A host of "weird sisters" have circled around this cauldron with occult incantations, making a picture of which the famous scene in Macbeth is but a faint suggestion. If now the time has come for a united effort among those who have progressed beyond the merely phenomenal phases of the movement, to whom messages and objective phenomena are not the all in all, many expectant souls will be gladdened by the fulfillment of prophecy. Phenomenal Spiritualism has certainly done a good work, judging largely and with divine charity. Whether or not the central claim of an open communion between two worlds be granted, the judicial observer must admit that the widespread interest in psychic phenomena has had its result in a general weakening of materialism and a turning toward the inner and spiritual side of life. When the soul has been thus awakened through the agency of the senses, the time is ripe for more serious and lasting work. I have been a careful student, for several years, of all phases of the psychic movement and have prophesied the advent of a

great "Church of the Spirit," in which the spiritual nature of man should find its highest and purest expression in a rational but reverent form of religion. External phenomena, of themselves, are of no spiritual value. Spiritualism as commonly held is not a religion. It is no more a religion than chemistry or astronomy, or any other study of external phenomena. Science contributes to religion when she leads us to look through nature up to nature's God; and Spiritualism can be of real service to the world only when it conducts us through the clouds of sense-phenomena to the interior regions of the Spirit. When the time is ripe, there will be a fusion of the various psychic movements in the form of a broad church. The religious nature of man is a reality, and must find social expression. While the love of beauty lives there will be museums of art; while the love of music lives there will be temples dedicated to harmony; and while the religious sentiment exists there will be churches, or like institutions, where this sentiment can be cultivated and expressed. No movement can succeed on the basis of individualism. In unity alone is there strength and permanency. Nature works through centers and organization. Man must follow her example. The Church broadly organized and open to all new truth, is the noblest expression of human effort. Phenomenalism must first do its work, and then will come the Church of the Spirit in which the brethren of the broad and spiritual faith shall dwell together in unity.

Milford, N. H.

A. J. KING.

I approve the general spirit of your "Unity" leader in this week's paper. I have always held that any effort to build up an organization out of Spiritualism and leave God entirely out, was vain, useless and foolish. When Spiritualists become spiritual and aspire after God; when they reach out after the highest possible spirit force in nature and try to come in rapport with it; when they delight in this—become religious, then they may organize upon a natural and permanent foundation; and not till then will they do more than they are now doing. The great fault of Spiritualists is a want of spirituality, and a neglect to cultivate it.

Breckenridge, Colorado.

MILTON ALLEN.

You have struck a key-note, and Spiritualism must respond so as to satisfy the deep want that is felt, not only in our ranks but in all the churches and among all thinking people, giving something that will satisfy the deep cravings of our inner nature. External Spiritualism will not do this, and we know too well that an external church, weighted with old worn-out and silly creeds, full of pride and form can do no more. If the world is to be saved from a deadly materialism, Spiritualism must awake and shake off the outward and come forth with the real spiritual life and power that it had in the days of Jesus and the Apostles. We must have men and women who can boldly stand up and speak with a spirit power that will not only make a Felix tremble, as he did before the burning eloquence of Paul, but shall make whole congregations of Felixes tremble and make a dead church shake from centre to circumference.

Such power and such spiritual gifts as will make the "valley of dry bones" shake, can only come from the highest source of all power, all life, all wisdom. To this high source we must look for direction, guidance, help.

Where? When? How?
Philadelphia, Pa.

MRS. A. ELDRED.

I have perused with interest your editorial on "Unity," and in a very few words I should like to say that I can most heartily subscribe to your statement. If Spiritualists, as a body, would become permanent and a power in the world, they must move on to the higher ground of right and build upon a foundation which looks to the highest development possible in man. If we are to "become as Gods" we must cultivate the Godlike qualities which you lay down in your "proposition." It seems to me that the error of Spiritualists in the past has been, the seeking for spirit communication as an end when it should only be an incident in life, pleasant and helpful, but good only as one of the steps by which we climb to Godhood. Where communication with spirits is sought solely from a desire to prove an after-life or to bring our friends to us because we yearn for their companionship, it is no better than some other indulgence of selfish desire. While it cannot be denied that Spiritualism has done a great work in the scientific and religious world, still I covet for it a more exalted mission than even this. May success attend your effort. I do not write this letter to publicly air my views but to assure you personally that I am with you.

236 Winchester Ave., Chicago.

W. H. HOLMES.

Your editorial headed "Unity" is broadly suggestive and should receive hearty responses. With nothing special to offer, I wish to express the sympathy of an old-time Spiritualist with the drift of your article. Negative, or merely protesting positions, cannot satisfy those who believe they have positive knowledge of a subject so important as a future life whose significance may be enhanced by this. While progressed Spiritualists, if either modest or discreet, will not

undervalue the crudest teachings of the least developed circle, or medium, they cannot rest content with mere kindly messages from "over there," or beautiful poems depicting in flowing language the glories and joys of the "sweet by and by."

Probably none of those really free long for any strong organization modeled after those formed to repress thought and look backward for light, while certainly many yearn for some co-operative method of public action in furtherance of the religion of humanity, reason, progress and freedom, which will be instructive, expansive, harmonizing and inspiring, without the nucleus of any harsh or narrow creed. The ranks of the most liberal societies are now largely swayed by genuine cultured Spiritualists who want—will have—some place where their social, moral, and spiritual faculties may find exercise. In my judgment, large numbers of Spiritualists who have never been captured by any creed, and who can never be held in fetters, will readily assist in any liberal plan of co-operation for the exercise of their higher faculties and the spiritual education of their young people. Let us hear, from thinkers, suggestions for practical methods of action.

Davenport, Oct., 1889.

E. W. CAPRON.

I don't know as I can offer anything that will throw light on the subject of the status of Spiritualism or the organization of the great overlying conglomerate that passes under that name at the present time.

I was much interested in reading the communication from Providence, R. I., in a late JOURNAL. It reminded me that I was the first to introduce the subject in that city in the month of December 1850. William Fishbough of New York and the poetess, Sarah Helen Whitman, were present. In the columns of the daily *Mirror*, which I then edited, I defended the Fox family from the vile attacks of Burr and the Buffalo doctors, but I was more interested in the statement of the organization that had been begun there. It is a "consummation devoutly to be wished" by all who regard it as time that the miserable chaos which has become the leading feature of Spiritualism in nearly every large place, should be brought into something like harmony and order. It was perhaps as it should be, that the first introduction of Spiritualism should remain without organization until the public mind became somewhat settled on the main facts, before an organization could be effected. Numerous trials have been made, but all, so far, have proved failures. There is no real organization. The one after which the Providence society is named—the Alliance—is a sham, a failure, and the other one is kept up by great pecuniary sacrifice of two or three men, or as I might say by the efforts of one man. Those societies have no general principles to organize upon. They receive everything and everybody that claims to be a Spiritualist or to have a demonstration. These societies are not what you suggest, not what the world needs. It is time the Spiritualists of the thinking, orderly class, should organize and drive back the immense flood of mediums who come before the public for exhibition. There are scores of such mediums who are really mediums, but who are anxious to please a gaping and credulous public and deceive and pretend with no other claims to their great performances. It is time that old Spiritualists were rid of these pretenders and nothing but a good organization such as you speak of can redeem the movement from this incubus. I do not, of course, know what your idea is of God, the universal father, but he can be idealized as well in that way as any other, and the name has a great charm for some. It is well enough. The fact of an organization in some such plan as you propose is a necessity if Spiritualism is to be preserved from its pretended friends.

New York City.

MRS. A. M. MUNGER.

Can Spiritualists organize? If Spiritualism is a religion, we answer, yes, surely, as well as any other religious organization. But if not a religion, even then they can unite in one harmonious body for mutual benefit to themselves and for the purpose of disseminating the truths which we believe.

This question, "If a man die shall he live again?" has been answered to many of us past the shadow of a doubt. As to the manner of that life we are not all agreed. The time was (while still a church member), that I was continually asking myself, "Is this thing true?"—spoiling my perfect enjoyment in the Christian faith. There came a day when I thought the question answered satisfactorily. Yet this fact forever debarred me from an abiding place within the fold of the professed followers of Christ. For when I say that I know my dead come back to me, I must step out from the old place and out from the old society; must find a new place, new associates and new surroundings, or forever hold my peace; deny the light that has come to my soul, ay! live hypocritically on in the old way on the smooth waters of public approval or step boldly out of the old beaten path, sharing with the minority the ostracism that comes to all who follow in the steps of religious reform.

Forty years ago was the beginning of modern Spiritualism, and to-day, as then, we are an unorganized body—a body without a head, but still a body whose branches extend to the uttermost parts of the earth, and whose isms are legion. The babel of ideas belonging to this new departure in religion

(Continued on Eighth Page.)

QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.
6. What are the greatest needs of Spiritualism, or, to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY THOS. HARDING.

The first effect of conviction of the truth of spirit return on thoughtful minds is to produce atheism; at least it was so in my case. I argued in this way: If each one possesses the germ of immortality in his own right, and we are all creatures of law, there is no God, nor is there any necessity for one; we grow up and pass on possessing all the qualities of human beings as before. "We belong to ourselves" and, as the consequences of our deeds react upon us, causing us to increase in wisdom and power, we are, every one, independent entities. But about twenty years ago a circumstance occurred which set me to thinking further on the subject. I will explain:

My wife was little over seventeen when we got married. She was small in stature and childlike in manner and disposition, unsophisticated and innocent, and although she is now sixty years old she is as innocent, unpretending and vivacious to-day as she was then. Should subjects relating to science or philosophy be broached in her presence, she retires on the first opportunity, or takes up a book or her sewing to avoid listening. She has no heart for such things; her view is quite of a primitive character, simple and to the point, like those of an inexperienced child; and yet under the influence of spirits she has often been deep and even sublime in her utterances, introducing matter, subjects and methods of thought and language entirely foreign to her character and antecedents; but, like every true woman, she is always thoroughly sincere and exact.

One evening we were sitting alone when, as often before, her facial expression changed, her nerves twitched, her eyes flashed and a tremor possessed her entire frame. I saw that she was influenced and waited for the first salutation; it soon came.

"Hush! me come, chief, me come," said the control.

"Good evening," said I. "If I am not mistaken this is Blue Jacket."

"Yah, Blue Jacket," he replied.

(Let me here remark parenthetically, that this spirit Blue Jacket was the one who awoke her out of her sleep at midnight, while she was yet a member of the Baptist church, and I must say it, very bigoted against Spiritualism. He convinced her and me that night of the great fact, the particulars of which I hope to relate in a future paper under its proper heading. A sense of gratitude to this noble Indian, compels me to say here that, under the Supreme Father, he was, perhaps, the best friend she ever had, often coming unsolicited to heal her in sickness, soothing her excitement, enlightening her mind and dismissing her aches and pains, of which she has had very many; and many a time in the fullness of our gratitude we have uttered a fervent, "God bless you, Blue Jacket.")

He talked for some time with me that evening in broken English and in that exclamatory impulsive manner so well known. When he was about to leave, I said:

"Blue Jacket, would you let me ask you a question before you go?" He became thoughtful at once as if he perceived what was coming.

"Blue Jacket," I said, "when you were here in our condition, you believed in the Great Spirit—"

"Yes," said he interrupting me, "and I believe in him still."

"Ha, ha!" I laughed. "You said that night when you first came that you had been in the Spirit world 80 years. Now let me ask you whether in all that time—80 years—you ever saw God. Tell me, if you can remember, when you saw him last—just once you know."

"Now, chief," he seriously replied, "I am only a poor Indian. I can't talk your language good, but I want to talk to you. I don't want you to break in and out of my talk, because I am an ignorant Indian, and have not read and thought and studied as you have; but there are things that the poor Indian knows even better than some white men who can read in books and write on paper. You ask me did I ever see God? Yes, chief. I see God everywhere and in everything. I don't see Him with my eyes. I see Him with my soul, and chief, he knows I see Him. Now you think that we who live in the Spirit-world are higher up than you are, and though you can't see me, you know that I exist. Is that true?"

"Yes," said I, "that is true."

"Well, let me tell you that there are others away beyond me; they come to me and are generally as invisible to me as I am to you. They live higher up, but they come down to me and they tell me that others are higher than them, and as invisible to them as they are to me or I am to you, who come to them. So the Great Spirit binds all. Nature, all that we see and all that exists, whether we see it or not, is a great chain; it has great links, and every link is linked into one above and one below it. On and on, that great chain reaches above and below us too, we know not where; but from the rocks under your feet, up to heights which no human eye can reach, there is that which the soul only can see and which book-wisdom cannot reveal. Good night."

That "poor Indian" was wiser than I was. A man with a truth is a Sampson. He can pick up 1,000 men and carry them off with him. As the acceptance of the return of spirits, as a fact, is but the first step from agnosticism to religious knowledge, so the reception of the truth that Deity exists, is the first step from the darkness of atheism to the light of spiritual truth; it is but the launching out of the ship upon its proper element, after which she has to commence her voyage to a distant port across an ocean which is often boisterous and rough. It is a long way from "I believe, help thou mine unbelief," to "Whom have I in Heaven but thee, and there is none on earth that I desire beside thee." It is one thing to believe that there is a city on the Pacific coast called San Francisco, and another to get there.

If Spiritualism is not embarked upon a voyage toward spiritualization or unity with the Spirit of Divine Truth, I don't want to be a Spiritualist, because Spiritualism is not going my way. If she stops to talk with "spirit friends," and doesn't mean to go any farther

I must leave her and continue my journey. But why cannot we all go on together? If the "spirit friends" are not going, better we should go on without them than not go at all; but whether we recognize the fact or not they are going. It is not necessary to stop short for communion, for we can enjoy the sweetest companionship with them as we walk along, helping each other over rough places, drying each other's tears, and easing each other's burdens.

Correspondence with friends in Georgia does not make me a Georgian, nor does mere believing in, and conversing with disembodied men and women make me a Spiritualist; something more is required; that something is spiritualization by a power from whence all good spirits derive their power to bless and minister; a power which inspires to higher effort, knows our needs and supplies them. Physical man begins his career as a baby and grows on to childhood, youth and maturity, but the spiritual process is the opposite. It brings him back through the different stages to childhood and infancy, wherein he is utterly dependent upon, and finally brought into unity with the Divine Parent, having no wills or desires of its own but all immersed in the Infinite, and the little child, spiritual, is the greatest in the kingdom of heaven.

But, as in the sacred mysteries of the ancients, few take all the degrees and the uninitiated are in darkness. Too many Spiritualists regard Spiritualism as an end, not as a means to an end. They settle down upon spirit communion and the hope of future reunion with their beloved ones, as heaven sufficient; whereas these are but circumstances of their life history. They may be the means of advancing the process of spiritualization or they may be the reverse, according as they are viewed and employed in the formation of character. The occult life of the soul and the secret springs of action, with all the inevitable turnings and overturnings of individual experiences, are a great mystery to the world because it is a hidden process and each one must tread his "winepress" alone, unperceived, unexplained and often misunderstood, both in joy and sorrow.

My earnest desire is that the great body of Spiritualists should turn their attention thitherward and understand the end for which they live; not loving the spirits less, but the Divine more. Spirit communion may be made a stumbling-block and draw the mind away into illegitimate channels if our anchors are not cast where they can take hold on the changeless rock of truth, and it may be the more seductive and dangerous in that it has to do with those whom we have loved in former days who have passed the portals of the tomb.

Let us sanctify our knowledge and our hopes by aspirations after that unity with the Divine Spirit and each other, which is a bond of peace. "Thou in me, and I in thee, that they all may be one in us;" and "Blessed are they who shall not be offended."—Jesus.

I have been a believer in spirit return about 27 years.

Sturgis, Mich.

RECOGNIZED MATERIALIZATIONS.

Seances with Messrs. Williams and Husk.

On Monday afternoon, Aug. 19, 1889, my husband and myself went to 61 Lamb's Conduit Street, by appointment, to have a private seance with Messrs. Williams and Husk. Mr. Williams asked us to take a look at the room before it was darkened; we did so. The room is not large, but there is a very large table in it, and wood-bottom chairs are placed round. We saw nothing different from any ordinary room in which sittings are held.

Mr. Williams then proceeded to make the room dark, after which we went in and took our places at the table by the aid of a candle.

On the table were several things for the spirits to use, including a musical box. My husband and I sat together, with Mr. Williams on my left and Mr. Husk on my husband's right, so leaving the two mediums to join hands at the far end of the table. After blowing out the light, we sat for a short time; then knocks came asking for music. After that we sat some time without anything particular taking place.

Mr. Williams then remarked that something must be wrong. I said I did not think so, as we had not been sitting very long yet. (I must here state that I also am a medium.) Very soon I was under control by one known to us as "John King." This spirit manifested to us some years ago, and told my husband that if it ever lay in his power to do something for us, he would do it; he would show himself to us, and do his best to convince me. I had quite forgotten all about the circumstance until he spoke, and when Mr. Williams heard his voice through me, he said: That must be "John King"; it is just his way.

Well, "John" desired that we should sit so that I might hold two hands of the mediums instead of one, and my husband the other two hands, so that I might have full satisfaction, knowing that we two were holding all the mediums' hands. We had been deceived by certain persons who go about the country professing to give physical sances, and I was a great skeptic. Mr. Williams lit the candle; we then changed seats, so that I sat at one end of the table and my husband at the other, Mr. Williams on my left and Mr. Husk on my right; thus we had the mediums on opposite sides of the table, and "we" held all their hands.

Light was again put out, then we began to hear direct spirit voices, asking for the musical box to be wound up; also one telling us that his name was "Uncle." Very soon the luminous slate was picked up, and I saw part of a face close to mine. I was asked by one of the spirits if I saw that. I replied, that I only saw the upper part of a face. At once the face came again, and I distinctly saw "John King," his eyes looking into mine, and in a direct voice he said: "Do you see me now?" I knew at once who he was, as we have his portrait hanging up in our house at Sheffield. He then went to my husband, and he saw him just as real.

He then told us he had done that for my especial benefit, but now we must sit as we did at the first, for being three mediums sitting together, I was taking away the power. So we then sat as at first, with this difference, that we both were quite satisfied that we had heard and seen a spirit without any trickery on the part of the two gentlemen mediums, who appeared to sit quite at ease with us. We felt that it was indeed a reality when "John King" had redeemed his promise to us, and even spoke in the third voice, telling us he had visited us, and would do so again, as he wished to help us. You may be sure after that we gave the very best conditions, as if there was any feeling of suspicion "John King" had entirely taken it away.

It is impossible to state every little thing which now took place, but I will just take a few of the main things. An aunt of ours showed herself twice. We had not been

thinking about her, and did not expect to see her there. We also saw some we did not know, and twice to me came two together; one seemed to be a very little child's face, but I could not recognize it; the other was one of my own controls, a most beautiful female face. She was quite determined that I should see her well, and came so close I could have touched her by leaning my hand a little forward. I saw the loving eyes, and heard the sweetest of voices say: "Do you see me?" My husband says he saw the same.

Then we had "Uncle," telling us he was going to give Mrs. Barker (meaning myself) a test. He struck the iron ring three times on the table, counting as he did so "one, two, three," and then before we could speak it was on my arm. How it got there I cannot say. I do know I had hold of Mr. Williams' hand at the time; and the ring was on my arm after the seance was over. When one of the spirits requested Mr. Williams to wind up the musical box, he suggested that they do it themselves, as it was very difficult for him to do it with his hand joined to Mr. Barker's. At once they complied with his request, in such a manner that we were afraid the mechanism of the box would be broken. "Christopher" seemed to be very busy talking and working. Sometimes we had three direct voices speaking at once, with the mediums joining in. Paper tubes were carried about; the "fairy bells" played and floated over our heads, then were carried away through the closed door, playing all the time, until we could only hear the faintest sound; then returning, coming bang through the door, over our heads again, and at last with one or two final bangs, it was put down on the table; the spirits all the time making us feel quite at home with their quaint way of talking, and asking if they had not done that well, and so on.

At last they bade us "good night," and we departed well satisfied with the way we had spent our afternoon, and not at all sorry we had come all the way from Sheffield to London to see a spirit. That may sound rather a strange way of putting it, without an explanation. Well, the fact is, I have been a medium about nine years, and have been able to give light to many, but could not see it myself. Nothing would content me or satisfy my craving after knowledge and truth, only seeing a spirit, under such conditions that there could be no room for doubt left.

ANOTHER SEANCE.

We again went to 61 Lamb's Conduit street, on the evening of Tuesday, August 20. This time there were nine of us sat, four gentlemen and one lady, strangers to us, Mr. Williams, Mr. Husk and ourselves. We sat under same conditions as before, and similar things occurred; only we had the manifestations commence very quickly after sitting down to the table, and they were more varied. We had the same spirit friends time after time; it seemed as if they were determined we should see them fully. Our aunt did not speak to us at the first sitting, but this time she was talking to me for about a minute. What she said I could not tell; her voice was low and weak, not at all like the voice of "John King," nor of the beautiful female; neither was her face at all like theirs. She was not so bright; her face was a dull gray color; that might be owing to her having so lately passed away. The female spirit, who is one of my controls, again brought with her a little one. I am so sorry I could not see it distinctly, as it had no luminous slate to show itself with, and the other spirit held her slate so as to show herself well, thus keeping the little one in the shade. It might be one of my own dear little babes, but I could not be certain about that. I wish I could.

"Uncle" said he would give Mr. Barker the ring test, which he did. The lady sitter brought with her a bouquet of flowers. There was one very nice rose, and "Uncle" asked if it was a bug for him. The lady answered "Yes." He then said he would give it to me to take home for my little invalid daughter, at the same time he pushed it into my hand. My husband wore a red rose on his coat. I also had one, and I took it from my dress and held it between my fingers as well as I could, having also hold of Mr. Husk's hand. I asked mentally that my rose might be taken across to my husband. Soon after one of the spirits took it out of my fingers and carried it to him, asking if he wanted a rose. He said he had one. The spirit then said, "Exchange is no robbery," and took the one out of his coat, and fastening mine in its place he then brought his to me. One rose had not any stalk and the other had, so we knew they were changed.

The table was floated. I saw a spirit come to the lady sitting beside me and heard her converse with him. The paper tubes were used rather freely over our heads, a spirit asking us to listen. He then gave my husband a blow on the head with the tube, next we heard it striking the top of the room, then it fell on the table, he telling us he was not going to carry it down.

We had a most satisfactory seance, but it is utterly impossible for me to do justice to it. I can only say that, having tasted of the good things myself, I should like all who are desirous of proving for themselves the certainty of a future life, to taste of the good things also; that is, when they have gone through the A B C, and their spiritual nature is quite ready to receive the grand truth of life after so-called death.

A FEW OBSERVATIONS FOR SKEPTICS ONLY.

We did not hold a "stuffed glove" instead of the medium's hands.

No one could stand upon a chair to float the fairy bells, for a very good reason, there was no extra chair in the room.

We could judge the iron ring was solid by the sound, and can only suppose it was a case of matter passing through matter.

The day after our seance my husband had to pass an examination by a doctor previous to joining a sick club, and I am happy to be able to state that the doctor declared him to be of sound mind; so we were certainly not a "pair" of lunatics.

H. BARKER.

40 Derwent Street, Cricket Road, Sheffield, Sept. 3, 1889.

The above is copied from the *Medium and Daybreak*, and it is only fair to give, also, what the editor of that paper has to say with reference to it, which is as follows:

"Mrs. Barker's report looks straightforward and reliable. It corresponds with what we have seen dozens of times. Williams and Husk have imperiled their good name by promiscuous sittings, as all mediums do who adopt that course. We do not publish these facts in the interests of the mediums at all, or as an advertisement, but in the interests of truth and as a set-off to the many rumors constantly circulated to discredit the manifestations. But other sitters need not through these sances with the hope of being similarly favored. It is a question of 'conditions.' If these mediums lived a hygienic life and sat only with proper sitters there would not be any word of suspicion. But when an ignorant

crowd sit round a table many of the manifestations cannot be traced to a spirit source, yet on the whole they may be of such a character that no theory of trickery could account for them. But people jump at conclusions where suspicion and malice are at the bottom of things, but they are very slow in accepting truth. Some sitters object to certain friends of the mediums always frequenting the circles; all these things should be frankly discussed with every circle. We have observed from the beginning that these men are mediums. The spontaneity and variety of the phenomena change at every sitting. They should, as far as possible, endeavor to protect themselves from damaging insinuations. No exposure in the future can alter the facts of the past."

A CHILD'S DREAM OF A STAR.

One of Charles Dickens' Most Poetic Fancies.

There was once a child, and he strolled about a good deal, and thought of a number of things. He had a sister who was a child, too, and his constant companion. They wondered at the beauty of flowers; they wondered at the height and blueness of the sky; they wondered at the depth of the water; they wondered at the goodness and power of God, who made them lovely. They used to say to one another sometimes: "Supposing all the children upon earth were to die, would the flowers, and the water and the sky be sorry? They believed they would be sorry." "For," said they, "the buds are the children of the flowers, and the little playful streams that gambol down the hill-side are the children of the water; and the smallest bright specks playing at hide-and-seek in the sky all night must surely be the children of the stars; and they would all be grieved to see their playmates, the children of men, no more."

There was one clear, shining star that used to come out in the sky before the rest, near the church spire, above the graves. It was larger and more beautiful than all the others, and every night they watched for it, standing hand-in-hand at the window. Whoever saw it first, cried out, "I see the star!" And after that, they cried out both together, knowing so well when it would rise and where. So they grew to be such friends with it that, before lying down in their bed, they always looked out once again to bid it good-night; and when they were turning around to sleep, they used to say, "God bless the star!"

But while she was still very young, oh, very young, the sister drooped, and came to be so weak that she could no longer stand in the window at night, and then the child looked sadly out by himself, and when he saw the star, turned round and said to the patient pale face on the bed, "I see the star!" and then a smile would come upon the face, and a little weak voice used to say, "God bless my brother and the star!"

And so the time came, all too soon, when the child looked out all alone, and when there was no face on the bed, and when there was a grave among the graves not there before, and when the star made long rays down toward him as he saw it through his tears. Now these rays were so bright, and they seemed to make such a shining way from earth to heaven, that when the child went to his solitary bed, he dreamed about the star; and dreamed that, lying where he was, he saw a train of people taken up that sparkling road by angels; and the star opening showed him a great world of light, where many more such angels waited to receive them. All these angels, who were waiting, turned their beaming eyes upon the people who were carried up into the star; and some came out from the long rows in which they stood and fell upon the people's necks, and kissed them tenderly, and went away with them down avenues of light, and were so happy in their company, that lying in his bed, he wept for joy.

But there were many angels who did not go with them, and among them one he knew. The patient face that had once laid upon the bed was glorified and radiant, but his heart found out his sister among the host. His sister's angel lingered near the entrance of the star, and said to the leader, among those who had brought the people thither:

"Is my brother come?"

And he said, "No."

She was turning hopefully away, when the child stretched out his arms and cried: "Oh, sister, I am here! Take me!" And then she turned her beaming eyes upon him, and it was night; and the star was shining into the moon, making long rays down toward him as he saw it through his tear. From that hour forth the child looked upon the star as the home he was to go to when his time should come; and he thought that he did not belong to the earth alone, but to the stars too, because of his sister's angel gone before.

There was a baby born to be a brother to the child, and while he was so little that he never yet had spoken a word, he stretched out his tiny form on his bed and died. Again the child dreamed of the opened star, and of the company of angels, and the train of people, and the rows of angels with their beaming eyes all turned upon those people's faces.

Said his sister's angel to the leader:

"Is my brother come?"

And he said, "Not that one, but another!"

As the child beheld his brother's angel in her arms he cried, "Oh, my sister, I am here! Take me!" And she turned and smiled upon him, and the star was shining.

He grew to be a young man, and was busy at his books, when an old servant came to him and said:

"Thy mother is no more. I bring her blessing on her darling son."

Again at night he saw the star and all that former company. Said his sister's angel to the leader, "Is my brother come?"

And he said, "Thy mother!"

A mighty cry of joy went forth through all the star, because the mother was re-united to her children. And he stretched out his arms and cried: "Oh, mother, sister and brother, I am here! Take me!" And they answered him, "Not yet!"—and the star was shining.

He grew to be a man, whose hair was turning gray, and he was sitting in his chair by the fireside, heavy with grief, and with his face bedewed with tears, when the star opened once again.

Said the sister's angel to the leader, "Is my brother come?"

And he said, "Nay, but his maiden daughter."

And the man who had been the child saw his daughter, newly lost to him, a celestial creature among those three, and he said: "My daughter's head is on my sister's bosom, and her arm is around my mother's neck, and at her feet is the baby of old time, and I can bear the parting from her, God be praised!"—and the star was shining.

Thus the child came to be an old man, and his once smooth face was wrinkled, and his steps were slow and feeble, and his back was bent. And one night as he lay upon his bed

his children standing around, he cried, as he cried long ago, "I see the star!"

And they whispered to one another, "He is dying." And he said, "I am. My age is falling from me like a garment, and I move toward the star as a child. And O, my Father, now I thank thee that it has so often opened to receive those dear ones who await me!"

And the star was shining; and it shines upon his grave.

For the Religio-Philosophical Journal.

SIGURD.

The True Hero of The Nibelungenlied.

BY THE COUNTESS OF CAITHNESS, DUCHESS DE POMAR.

At the present moment when the ears of every one in Europe are vibrating with the beautiful melodies of Richard Wagner's famous Lyric Dramas and with the no less charming music of Ernest Reyer's opera, entitled Sigurd, which was given with great success at the Paris National Academy of Music, it will, perhaps, interest your readers to know what history tells us of this most renowned hero of the Nibelungenlied and other romantic legends of Northern Europe.

Historians speak of two Sigurds, Scandinavian Vikings, or sea kings, both of whom were Earls of Caithness.

The county of Caithness is the most northern county in Scotland, beyond which there are only islands which are grouped in two distinct divisions, and which form two more counties, Orkney and Zetland. Caithness is a large province surrounded on three sides by the sea and divided from Sutherland on the south by mountains of some height, which, however, are the only ones in the whole district for the rest of the peninsula is flat, but its seashores are generally lofty and rugged, in some places presenting a front of giddy grandeur, in others cleft by gloomy chasms, while here and there tall, detached, strange-shaped pillars of rock stand out into the ocean at some distance from the cliffs, giving the coast that savage, fantastic scenery which is its most striking feature. Wick, a large, prosperous, commercial city founded by the Vikings, is now the capital; but Thurso on the western side is, perhaps, an older and more beautiful town.

Originally Caithness was peopled by a Celtic race, but in the eighth century Scandinavian pirates began to make inroads and sack the towns and in the ninth century the whole of the county as well as the Orkades or Orkneys and all the other islands of the north of Scotland were invaded by Norsemen and finally became subjected to the Norwegian monarchs.

These Scandinavian conquerors, who often made even Charlemagne tremble on his imperial throne, were semi-barbarous warlike people. The gods whom they worshipped were gigantic reflections of themselves. It is not without interest for us, students of the religions of the ancients, to notice, that they, almost alone of any known polytheistic race, had no images or idols. Wonderful as it may seem, these northern barbarians possessed a power of spiritual apprehension of which the Romans and the Greeks were destitute; and as a consequence of this, they retained an awe and reverence for the objects of their worship to which these polished nations were utter strangers. First among their gods was Odun—the universal soul—whom they called All-Father, but the god whom they really adored was Thor, the son of Odun, and their god of war, and it was after him that the town of Thurso in Caithness was named. This Thor was the very ideal of a Viking, and after him all true Scandinavians endeavored to model their lives. The very consistent enemy of these brave warlike gods, the source of all evil according to the old Druidic belief, was Loki, the god or demon of fear and cowardice. In the depth of the by-gone ages he was supposed to have been expelled from the company of the gods on account of his cowardice, craftiness and cunning, and since then had waged against them perpetual and implacable war and by his treachery the beautiful Baldr, the god of love, was slain. Naturally, according to this warlike religion, only the brave and valiant entered their heaven, which they called the Valhalla; thither went those who died valiantly in fight and those who longed to do so; while cowards were consigned to the burning palace of Loki. In their description of the joys to be tasted in Valhalla, the ferocious Scandinavian nature, rejoicing only in battles and bloodshed, comes out clearly into view. Odin lived there surrounded by heroes and by the beautiful Valkyries, a sort of warlike spirits who ministered to them and who, mounted on swift horses, fully armed and with drawn swords in their hands, were supposed in the throng of battle to select such as were destined for slaughter and conducted them to Valhalla.

Childish as may seem to us the outward dress of many of these myths, as described in the Eddas, the sacred books of this people and in their poems and legends called Sagas, they yet contain under their trivial garb much that is interesting, suggestive and wise; for these myths, like all ancient forms of national belief contain a deep theosophical meaning, and they cannot but rouse many a sad and earnest thought in the mind of every one who reads of them when he remembers that in their hidden inner meaning they contain all that was believed and thought about the dead futurity which awaits us all, by many an unenlightened but earnest and inquiring spirit.

Every one must confess, moreover, that this war-like religion was well adapted to a martial nation like that of the Scandinavians, and was well calculated to inspire them with courage and lead them to conquest. And let us remember, when we study their theosophy, that we, too, are called to a war far more terrible than was ever fought by ancient hero or sung by ancient skald; remembering, also, that in that new nature of which all we read and hear should ever remind us, there is room and call for every truly human and heart-inspiring impulse, and for everything that is pure and noble, or that can rouse a high, strong, unselfish courage.

There exist to this day numerous ruins of druidic temples and of Scandinavian tumuli in Caithness, but the principal sanctuary of the Norwegian Vikings was in the island of Pomona, the largest of the Orkades (Orkneys), the remains of which, consisting of two large circles of immense upright stones known as the stones of Stennes, far surpass in grandeur even the druidic ruins of Carnae and Lanléit in France.

Harold the Fair, king of Norway, having conquered the counties of Zetland, Orkney and Caithness, he bestowed their government on one of his generals named Ronald. This Ronald, whose tower is still standing at Thurso, was succeeded by his son Sigurd, who was created Earl, Earl or Count of Caithness and the islands by King Harold. This is the first Sigurd mentioned in history, of whom little is known, except, that having vanquished in battle the Scotch Earl, Melbrig, and cut off his head, he hung it to his

saddle in the over-weening pride of triumph, when a sharp tooth that projected from his enemy's head chafed his leg and caused a wound which resulted in his death. (History of the Orkney Islands, by Dr. Barry, Edin., 1805).

The second Sigurd became earl of Caithness in the year 990 and was the 6th of the Scandinavian Vikings.

There exists several histories of the first Earls of Caithness. We will, however, only mention a few that our reader can easily consult: The "Hymns kringla," or "Chronicles of the Kings of Norway," written in the thirteenth century by Snorro Sturleson, a work which has been translated into English by Mr. Laing of Padua; and which gives a very detailed account of the Scandinavian conquest in Scotland; "Origines Parochiales Scoticæ," a most interesting work of reference; "An account of the Danes and Norwegians in England and Scotland," by J. J. Worsaae, written in Danish; "concerning the genealogies of the ancient Earls of Orkney and Caithness from their first creation down to the fifteenth century—drawn up from the most authentic records by Thomas de Tulloch, Bishop of Orkney, with the assistance of his clergy and others, in consequence of an order from Eric, King of Norway, to investigate the rights of William Sinclair to the title of Earl of Caithness and Orkney—and dated May 4th, 1403," translated into English from the original Latin and given by Dr. Barry in history of the Orkney Islands (page 399); "The Orkneyinga Saga," translated from the Norwegian by Dr. Dasent; "Northern Antiquities" by Mallet; "History of Caithness," by James T. Calder, Glasgow, 1861; "Our Scandinavian Forefathers," by William Miller, Thurso, 1862, and finally, "L'Histoire des Orkades et des comtes du Nord," by Torfaeus, the writer to which we are chiefly indebted for our knowledge regarding the ancient history of Scotland and Denmark.

Thormod Torfeson (Torfaeus being the Latinized name) was a native of Iceland and was the history and the King of Denmark. His large work, which he composed in Latin, was published about the year 1690, under the title of "Orkades, seu rerum Orkadiensium Historiæ." The English historian, Chambers, says of him: "Torfaeus sustains the character of a faithful historian, and the facts which he details are probably as authentic as the early records of any portion of the British Empire, while he has enabled us to correct several errors in the commonly-received accounts of Scotland." And Samuel Lang, a still higher authority on this point, says that "his history may be regarded as the only authentic record of affairs in the north for many centuries." The authority of Torfaeus on the early history of Scotland is justly entitled to the credit which it has always enjoyed, for the following circumstances: When the Orkney Islands, (known as the Orkades by the ancients), and the county of Caithness (Cathay), had from increase of population and their proximity to Scotland become valuable appendages to the crown of Norway, an historiographer was appointed by the king to reside in the island of Flota, and to record all transactions of any public moment that took place in these countries. These were regularly entered into an official diary or journal entitled the "Codex Flatanensis." These archives, which were of national importance, were for better preservation afterwards deposited in the royal library at Copenhagen; and from it and the "Orkneyinga Saga," to which I have already alluded, and which is a compilation of the ancient legends of the Orkades by Jonas Jonæus, an Icelandic scholar of the middle ages, Torfaeus drew the materials of his history. [There is an English translation by Mr. Pope.]

We will now translate for our readers a few passages of the Latin history of Torfaeus, in which he speaks of the second Sigurd of Caithness, who doubtless is the true hero of the numerous legends and poems which bear his name, and who, would seem to us to be likewise the same personage who, under the names of Sigfrid and Sigmund figures in the Nibelungenlied of the German poets.

"Sigurd, (Sigurdus Crassus-Torfaeus writing in Latin latinizes all his names) was the son of Lodver, Earl of Orkney and Caithness, and of Andna, the daughter of Rival, King of Ireland; he resembled Sigurd, the first Earl of the Orkades in strength of body, courage, conduct and prudence. He was a man of aspiring genius and studied to imitate his predecessors in the glory of his exploits; he was also successful in extending the boundaries of his states, for in addition to Caithness, he made a conquest of Sutherland, Ross, Murray and Argyll, all fine counties, and that, too, against King Kenneth, III. of Scotland.

"Being one summer challenged by a Scottish nobleman called Earl Finle to fight a battle, he first consulted his mother, who was a person who made pretensions of divination and sorcery, telling her that the enemy was seven times stronger than he was.... She delivered to him an enchanted standard, saying: 'I have exerted all my skill to procure this for you from the immortal Walkyries who watch over the brave, and it is attended, with a peculiarity, that whoever has it carried before him shall be victorious. Mark, however, the standard bearer shall inevitably perish in battle.' This standard had a flying black raven (the bird sacred to Odin) woven in it with exquisite art.

"Sigurd having marched to the place appointed, on the frontiers of Caithness, engaged in battle with Earl Finle, and in the heat of action his standard bearer was slain. Another was ordered to supply his place, and he, too, was slain; then a third standard-bearer was killed and the Earl of the Orkades was at last victorious.

"Sigurd made an expedition to Iceland, an island which had been discovered by Naddod in the year 861 (and which since 900 has belonged to Norway), where he performed great prodigies of valor for his king and vanquished four brave knights who afterwards became his vassals and fought for him with their galleys on the seas. His exploits in Iceland have given rise to many marvelous legends recorded in the Sagas.

"In the year 995 Olaf (or Olaf or Olav) king of Norway, sailing to Norway from Iceland, where he had been converted to Christianity, with five or six ships anchored off the island of South Ronaldsay, in the Orkades where Sigurd, the Earl or Viking of the Orkades was preparing to set off on an expedition to Iceland, and he sent him an invitation to visit him on board the royal ship. The Earl, who was like an intrepid soldier and a thoroughly upright ruler, feeling confidence in the strength of his forces and not suspecting the king to have any ulterior designs immediately proceeded on board the vessel accompanied by his eldest son. King Olaf in formed him that he could not but be aware that as King of Norway he exercised an un-

doubted sovereignty over all the islands, and that, moreover Sigurd by his presence on board the ship had placed himself completely in his power, but that if he and all his family, together with all the inhabitants of his dominions would embrace the Christian faith and be baptized, he would secure his king's friendship ever afterwards, and what was of far more consequence, the everlasting friendship of the Sovereign of Heaven; but, continued the king, "if you and your vassals refuse compliance I am determined to desolate your country and inflict on you all the punishment of death, and you will have just cause to expect hereafter a punishment infinitely more dreadful from the hand of an offended God." Sigurd was amazed and confounded at the abruptness of the proposal and the threat with which it was accompanied. "I cannot," said he, "O king! renounce the religion that has been sanctioned by custom, and which I received from my ancestors; I am not wiser than they were, nor can I now see in what respect the worship which your majesty proposes excels the worship that my forefathers practiced." But the king would not argue the matter; it was enough that he had faith in the new religion himself, and was—wherever he had the power—determined to propagate it to the fullest extent. He, therefore, seized Hundius, Sigurd's son, declaring that if they did not instantly acknowledge themselves converted, both father and son, and all with them, should forthwith be put to death. Under these peculiar circumstances the Earl accepted the conditions, and together with all his people was baptized. Having thus settled affairs in the Orkades the king took his leave of Sigurd in the most friendly manner, and proceeded on his voyage to Norway, carrying with him the Earl's son as a pledge of his sincerity. King Olaf was after his death canonized on account of his zeal for Christianity.

"Hundius, it seems, lived but a short time with King Olaf, and as soon as his death was made known, Sigurd threw off the oath of allegiance he had sworn to the king of Norway and entered into a treaty of alliance with Malcolm II., King of Scotland, whose daughter he married, and by whom he had an only son named Thorfinus, who was afterwards Earl of Caithness. By his previous marriage with Kriemhilda he had four sons, the three who survived him succeeding him in his possessions in the Orkades and Zetland.

"The last expedition which Sigurd made, and which proved fatal to him, was to Ireland, having been induced to assist Prince Syriz, surnamed Silk-beard, against his powerful step-father, King Brian. In this expedition, Sigurd felt confident of success, and was fully persuaded that victory would follow in the path of the magical standard given him by the Walkyries. After many delays the two armies at length met at Clonfert, near Dublin. It was Christmas day (in the year 1014). After a desperate encounter, Sigurd lost two standard-bearers and the tide of battle seemed turned against him, every body refusing to carry the magical banner, telling the Earl that he might keep his devilry to himself, and tearing the colors from the staff and twisting them round his bosom, he dashed headlong into the fight. King Brian was killed in this memorable battle, and also Sigurd, who was thrust through with a spear; and thus the mischief that followed the carrying of this flag, sacred to Odin, which his mother had foretold, was verified and proved fatal to himself at last.

"On the same day that this battle was fought in Ireland, the following prodigy was seen in Caithness. A man named Daradus saw a number of young, beautiful women on horseback riding round a hill with drawn swords in their hands, clad in white and steel which glittered like silver in the sunshine, and they finally seemed to enter into it. He was led by curiosity to approach the spot, when, looking through an opening in the side of the hill, he observed twelve lovely women employed in weaving a web. As they wove they sang a mournful dirge, descriptive of the battle in Ireland, in which they foretold the death of King Brian and that of the Earl Sigurd. When they had finished their task, they tore the web into twelve pieces. Each took her own portion and once more mounting their horses, six galloped to the south and six to the north."

The spirits mentioned by our historian were, no doubt, the Walkyries, or choosers of the slain in the old Gothic mythology and the special ministers of Odin. This singular legend derives a peculiar interest from the circumstance that it forms the subject of Gray's ode, "The Fatal Sisters," which is one of the finest and best known in the English language. Motherwell, another English poet, has written also a beautiful poem entitled "The Battle Flag of Sigurd," in which mention is also made of the Walkyries, and there exist several more poems in English and in Danish on this subject, the battle of Clonfert being the most famous of all the battles fought in Ireland during the middle ages.

Torfaeus also tells us in another part of his history the following anecdote, which is likewise mentioned in the "Orkneyinga Saga": "Harecus, an Orkney knight whom Sigurd had refused to take with his army when he left Orkney and desired him to remain at home, telling him he would be the first person he would acquaint of his success, saw or fancied he saw, Earl Sigurd with a troop of soldiers at some distance riding towards him, when a troop of beautiful women, also on horseback, made their appearance from the other side; and one advanced and embraced him in the most affectionate manner. They were then seen to ride together to a little rising ground where they disappeared and were never seen afterwards." Torfaeus supposes that it must have been the devil who thus carried off Sigurd, but the legends of the Scandinavians tell us that it was the beautiful Brunhilde, a Walkyrie whom Sigurd had met in Iceland, and who carried him off to Valhalla.

The county of Caithness belonged to Norway till the year 1468, when it returned to the Scotch crown. James III. then being king, under the following circumstances:

Ralph, the nephew of the first Sigurd, having refused to owe away to the King of Norway, Harold, he collected a band of men among his vassals, principally in Caithness and the islands, and to escape the fleets of the Scandinavians landed in France, where he wrested from its King entire possession of the large and fertile province which has since been named Normandy—the land of the Normans or men of the north, and of which he made himself Duke. One hundred and fifty years after the invasion of this Ralph—Hrolf or Rollo which is the softened French form of his name—his direct descendant, William the Conqueror, subdued England and proclaimed himself King. The followers of William the Conqueror became, of course, the aristocracy of England, and many of them, penetrating also into Scotland were the founders of several noble families.

Among others was the family of Sinclair or Saint Clair, nearly related to the royal Norman line—who in the fifteenth century by the marriage of William Sinclair (son of that Sinclair Baron of Rosslyn, who, in 1446, built the beautiful chapel of Rosslyn near Edinburgh, the finest specimen of Gothic architecture in Scotland) with the last heiress of the Norwegian Earls, succeeded to their feudal lands and titles in Caithness and Orkney, when he surmounted the ancient arms of these counties with the Gallic cock or chanticleer, the crest of the Saint Clair family, and adopted the beautiful English motto, "Commit thy work to God." The family thus returned after a circuit through France, England and Scotland to the very county whence their ancestors had set out with Rollo 500 years before, and the present Earl of Caithness—George Sinclair fifteenth of the Scotch line and now a Peer of England, is the direct descendant of this family.

The foregoing excellent article, by reason of its interesting features, ought to have received earlier attention in our columns, but a press of other matter has kept it in reserve until now, and it will be found to have lost nothing by the delay.

Woman's Department.

A BEAUTIFUL LIFE.

Flowers spring to blossom where she walks
The careful ways of duty;
Our hard, stiff lines of life, with her
Are flowing curves of beauty.

Our homes are cheerful for her sake,
Our doorways brighter blooming,
And all about the social air
Is sweeter for her coming.

Unspoken homilies of peace
Her daily life is spreading;
The still refreshment of the dew
In her unconscious teaching.

And never tenderer hand than hers
Unkisses the brow of ailing;
Her garments to the sick man's ear
Have music in their trailing;

Her presence lends its warmth and health
To all who come before it.
If woman lost us, such
As she alone restore it.

And if the husband or the wife
In home's strong light discovers
Such slight defaults as failed to meet
The blinded eyes of lovers,

Why need we care to ask?—who dreams
Without their thorns of roses,
Or wonder that the truest steel
The readiest spark discloses.

For still in mutual suffrage lies
The secret of true living;
Love scarce is love that never knows
The sweetness of forgiving.

—J. G. Whittier.

From an open letter on Maria Mitchell, the astronomer, by Anna C. Brackett in the October Century, we quote the following: "Nothing was more characteristic of her than the way in which she accepted the position and the salary offered her, without ever thinking to inquire whether the salary was the same as that given to the other professors. It was the chance to work that she wanted, the chance for influence in one of the first colleges for women. The money she was to receive was a minor consideration, and quite as characteristic was her indignation when, after being there for a considerable time, her attention was at last called to the fact that she, a mature woman, with a European fame, was receiving a salary less than that paid to some of the professors who were young men, almost entirely without experience and quite destitute of reputation. The indignant protest, which then called for an equal salary, was not a personal affair. She flamed out in behalf of all women, and of abstract justice, with a glow which forced an immediate increase in salary. The excuse for this injustice must be found first in the fact that, at the time when Vassar College was established, women had not proved what they can do in professional lines, and second, in the very conservative influences which guided the policy of the institution. In her religious belief Maria Mitchell was attached to one of the so-called most liberal sects. The children of the old Quaker families of Nantucket generally went over to the Unitarians if they departed from the strict faith of their fathers, so that in this matter also she was almost if not quite alone at Vassar. But she was appointed on the ground of her reputation as an astronomer, and fortunate was it for the college that the question of her religious belief was not raised until after her appointment.

"The absolute truth which, as I have said, was the key-note of her character, could not fail to make her teaching thorough, for a love of truth is one and the same, whether in the intellectual or the moral sphere. But, as with all true teachers, it was the force of her personal character that acted most upon the young women with whom she came in contact.

We cannot refrain from another quotation: Maria Mitchell's Reminiscences of the Herschels, which appears in the October Century, is such pleasant reading that we append a few paragraphs:

Although of Jacob Herschel's children, Sir William and Caroline are the only ones who are known to science, it is evident that the taste for science belonged to the whole family, as Caroline Herschel in her autobiography speaks of lying awake and listening to discussions between the father and the elder brothers in which the names of Newton, Leibnitz and Euler frequently occurred. William Herschel considered himself very fortunate when he was engaged as musician to an English regiment. Growing in reputation; he was appointed organist in a church, studied Italian, Latin and Greek by himself, and read mathematical works on music. Thus music led him to mathematics, thence to optics, to astronomy, to discovery, to reputation. He became known to George III., was pensioned, gave himself wholly to astronomy, was knighted, and soon became a member of all the learned societies in Europe.

Workers in physical science have generally been long-lived, perhaps because only with length of years can anything be done in science. Perhaps, too, scientific studies are health-promoting, for if it is hour after hour over books, it is also hour after hour alone with nature.

The Herschels worked a great many years. Sir William Herschel's papers, published in various scientific Journals, stretch through a period of forty years. Sir John Herschel's reached through a period of fifty-seven years—about twice the average length of life. Sir William Herschel died at eighty-three, Sir John at seventy-eight, and, as if to show that a woman can live and work even longer than

a man, Caroline, the sister of Sir William, died at ninety-eight.

Miss Minerva F. Whittier, who was principal of Salem Street School, Worcester, Mass., for eleven years, has accepted a position in the Sandwich Islands as principal of the Kohala Seminary.

Senator Wade's daughter has entered a training-school for nurses, and means to be a professional nurse. Congressman Breckinridge's daughter is a teacher in a normal college, and Judge Kelly has a daughter who is a very successful practicing physician.

Miss Mary Upson, who has been County School Superintendent of Gage county, Nebraska, is the regular nominee for election. It is said that she has shown more energy and ability in the work than was ever displayed by any of the long line of gentlemen who preceded her in office.

Amanda M. Douglas, the novelist, has, for the past sixteen years been the chief support of her father and sister, and most of the time of her mother also. During all these years she has written, on an average, two novels a year; in fact, she has been so busy that she has seldom been away from home for a week at a time.

The Pandita Ramabai has named her home for high caste Hindoo widows "Sharda Sadan," or the "Home of Learning." Ramabai now has eighteen pupils, most of them Brahmins. Six live in the house with her; the rest are day scholars. She says: "People are much prejudiced against me, but I hope this prejudice will gradually die away."

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.

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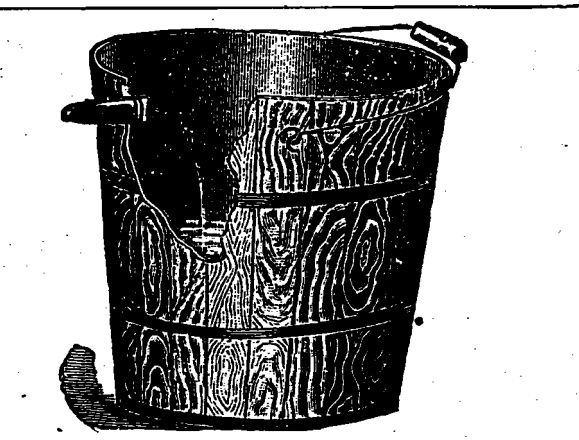
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CHICAGO, ILL., Saturday, October 19, 1889.

What Good?

"What is the good of Spiritualism any way?" is a not unfrequent question asked by those who have no conception of its all-potent power for good when properly understood and utilized. Inter-communication between the two worlds is only a small part of Spiritualism, yet a most important one, often attended by results of the highest value. The JOURNAL always discourages the practice of depending on spirits to guide and advise as to worldly matters and deprecates the too common practice of running to mediums for tips on stocks, grain and horse-races as well as appealing to spirits to help in every business emergency. Yet that there are times when spirit friends can and do assist those in dire distress, or for purposes above and beyond the mere selfish interests of those aided, is not questioned by any one who has studied the subject. An instance has lately come to our knowledge for the truth of which we can unreservedly vouch, where a poor old mother was helped out of her distress by the aid of a son in spirit-life.

A lady who has been a resident of Chicago for more than twenty-five years, well known in former years as a brilliant member of fashionable circles, became convinced some fifteen years ago of the truth of Spiritualism. Gradually she developed clairvoyance and clairaudience, frequently seeing and describing spirits and as frequently hearing spirit voices. That these experiences were not mere vagaries of the mind has often been proven by the most incontestable evidence. For convenience we will call her Mrs. B., because that is not her name, and because she would shrink from any publicity being given her philanthropic spirit and charity work. Her heart is ever reaching out to the poor, the sick and the oppressed. With a heart full to overflowing with gratitude we often recall her kindness to us when in the winter of 1885-6 we lay week after week in a sick-room suffering as only one can suffer who has bankrupted his nervous system and must endure the long and tedious process of recuperation. During that unusually cold winter this delicate, great hearted woman came regularly through the storms and biting winds a distance of several miles to bring us rare flowers from the hot-house, and what was infinitely more grateful and health giving, the fragrance and healing power of her own sweet uplifting influence. And scores of people in this city, many of whom never heard of her until like an angel of hope and comfort she appeared in their presence, bless her as we do. She is not rich in this world's goods; indeed, only by strict economy and self-denial can she venture to expend money in her work, but in spiritual forces her supply is unlimited and the more she draws the greater is her ability to enlarge the draft. For the past year or two Mrs. B. has been on a protracted visit with friends in New England, and so busy at her altruistic work, even there, that she rarely writes her old friends or speaks of what she is doing. Lately in writing to an intimate lady friend in Chicago she recounted an incident illustrative of the practical good of spirit communion in relieving distress. The letter was shown to us. It is plainly apparent that the good woman never for a moment thought of taking any credit to herself but told the story as a third person might have done, solely to demonstrate how a spirit may guard and protect those dear to him. We feel impelled to give the story to our readers just as written in a familiar way to her friend, and here it is:

....I think I did not write you of a little

experience I had just before I left Boston. I had been shopping with E. all the morning and came home to dine at two o'clock, her usual hour. I was very tired. After dinner I found it necessary to see my sewing woman who lived across Dartmouth street bridge. I felt too weary to walk and concluded to take two lines of cars. I came out to the sidewalk and heard in emphatic tones the word, "walk!" I started like an arrow, turned upon Dartmouth street and was nearing Commonwealth avenue when I saw a woman of perhaps 65 approaching me. She would go a little distance and stop. Presently I saw the spirit form of a young man who was urging her to speak to me. I walked towards her and she asked if I knew where she could obtain work. I asked what she could do, and her reply was, "clean house, sew and scrub floors." I said, "you are too old and not strong enough to scrub floors." I stood upon the walk with her for nearly two hours and ascertained her history. As I was leaving she said, "I did not want to speak to you, but my son made me." I asked where her son was; she said he had been in spirit-life for three years. I told her I saw him urging her to come to me. She was overjoyed and said, "I am so glad, for my friends call me insane." I told her I would go to her home. I went, accompanied by my son, and found her absent, but a daughter of 18 was at home and a great invalid. We questioned her and found that the reports of mother and daughter corresponded exactly. As I left, I said mentally, "If this work is for me, do not allow it to pass from my mind." I was awakened at midnight and immediately found myself planning for the needs of the family. I had only two or three days before leaving. I sent for the woman to come and see me and when she came I gave her money and clothing to relieve immediate wants. The woman said, with the money she could pay her rent and get food and fuel. "Oh," said she, "I was wild to think my son was to leave me and he said to me, 'Mother, God is merciful, and I am sure he will let me come back and minister to you,' and it is my son who saw that you would help me." She said that prior to his leaving he used to sit with her evenings when she was sewing, as she had to sew at that time, being engaged during the day. He would sit at the table, and with the ends of his fingers drum tunes upon it. The mother worn and weary would say nervously, "Oh, Edgar, don't make that noise." He would answer, "Mother don't drive me away, for when I am what you call dead I shall come back and make myself known to you in that way." After he had been gone three months she was sitting alone sewing one evening, when she heard the familiar airs upon the table. On hearing this experience I said, "You can afford to let your friends call you insane. You have the knowledge; when they have suffered what you have, revelations may be given them. Hold fast to your knowledge and do not falter; ministering spirits will relieve your needs." She was quite anxious to send her daughter to an uncle in Nova Scotia who was a farmer; he would keep her a year. Having only twenty-four hours to think about that and much to do for myself, I said audibly, when alone, "If I am to aid, open the way, and I will do the work." I could think of little else, still no way opened. I rode to the station and was seated in the car, feeling that some one else must do that work, when a wealthy friend came in and took a seat with me. I related my story and she said, "If you will do the work, I will furnish the money." I accepted and through my son I did the work. The girl is at her uncle's, improving from day to day and I have had two letters from her. Need we ask what good can come from Spiritualism?

Organization.

In this number of the JOURNAL considerable space is given to thought elicited by the very brief editorial, "Unity," in last week's paper, wherein was advocated unity, organization and fellowship. There are in hand more expressions of opinion on the important subject, which are of necessity crowded out. Those published this week are not selected, but taken in the order of their reception. We have no desire to manipulate the responses in any way in the interest of our own personal views. Our only purpose, primarily, is to agitate thought upon a vital topic and to record the gauge of the class of intelligent, orderly and aspiring souls who constitute the great bulk of the JOURNAL's subscribers. Should the gauge indicate sufficient unity of thought and purpose to make a preliminary movement toward concerted action and organization, the method and means and people for the work will develop as time goes on.

In precipitating this agitation we have no pet scheme or personal ends to advance, and above all things, no ambition for leadership. Our sole purpose is to advance the best interests of Spiritualism, to develop it in all its tremendous potency along its scientific, philosophical, ethical and religious lines. To be a journalist, fearless and fair, progressive and abreast of the times, seems to us, personally, the extent of our duty, as it certainly is of our aspiration. We make this statement thus early in the campaign to forestall the criticisms of our opponents and allay any doubts of those who fear they may be led into some trap or drafted into the personal following of some would-be leader. Continuous readers of the JOURNAL will bear witness that the dominating feature of our journalistic career has been to make people think for themselves, to convict them of the truth by first stimulating their reasoning

powers and then setting forth facts and arguments free from all sophistry and all glamour of party, or sect, or personal bias. Had we been desirous of a personal following we certainly should not have pursued this course but rather have sought to coax and cajole to mesmerize and mystify, to feel the popular pulse and wait to "count the returns," to the end that we might run with the current of popular favor and secure the approbation of masses of unthinking people. That we have not done this is so self-evident as to need no assertion on our part at this time. And we ask our readers to judge as to our present and future course by the past. This is enough on this point, and we regret the necessity of saying even this much.

Among those putting themselves on record this week will be found some well-known names and others not so well known, but voicing views held by many of the "rank and file"—if this term is permissible. We spread before our readers the views of some of the earliest workers in the Spiritualist movement, as well as those of some who have come into a knowledge of Spiritualism only within a few years. We ask a careful study of all their statements, and then a wide and profound consideration of the subject under discussion. The JOURNAL is open to brief—let them be brief—statements from all its subscribers who feel disposed to speak—and not one should be indifferent or silent. We do not ask or expect that all will write in harmony with our own position, but such writers need not fear they will be unwelcome or inhospitably treated. We only ask that the best thought of all or any shall be presented, and in lucid language and a fair, fraternal spirit.

In the very brief opening, in last week's JOURNAL, it was impossible that we should more than glimpse the ground to be covered, and unnecessary to magnify special points by extended treatment. In all of the responses published there are points worthy of editorial mention, either for the purpose of further comment or a more complete exposition, but all these will be grasped by our wide-awake subscribers. There is a point or two, however, in Brother Howe's communication, likely to mislead as to our attitude unless noticed. His remark as to the lack among Unitarians and Universalists is well taken, but when he inferentially criticizes our necessarily very brief and clearly apparent incomplete statement of last week, (in that we did not dwell more at length upon the "recognition of man as a spiritual and immortal being, the continuity of life and consciousness beyond the grave, and the immanence and inspiring influence of the spiritual world in direct communion with this") when he does this, it seems to us that his gaze is not on our compact little editorial, but rather wandering up and down the country. Spirit communion was mentioned by us; but for the very reason that "this is the one central doctrine accepted by all Spiritualists, irrespective of all other issues, and is the inspiration of the entire movement"—quoting Brother Howe—we deemed it a work of supererogation to go into extended and specific statement. We evidently were mistaken, unless Brother Howe is unwittingly hypercritical. Therefore we hasten to second, and emphasize, if need be, what our excellent friend says on the point.

"Moreover I deem it of vital importance," continues Mr. Howe, "that in emphasizing the need of spiritual culture by looking to the interior and dwelling on spiritual themes, we do not neglect the cultivation of phenomenal mediumship as an indispensable factor in this higher education." That depends very much on what Bro. Howe has in mind. If he means that "phenomenal mediumship" is indispensable in spiritualistic propaganda we heartily agree with him, and this goes without saying. But if he means that to an individual already thoroughly convinced of continuity of life and spirit return "phenomenal mediumship is an indispensable factor in this higher education," we certainly do not agree with him. Phenomenal mediumship to the confirmed Spiritualist is to our mind of no more help to him than would be a periodical rendering of the English alphabet to a normal student of the language. If the confirmed Spiritualist is pursuing psychics in the interests of science and to elucidate psychic laws, then his attention to "phenomenal mediumship" is, of course, necessary and "indispensable," not otherwise—in our opinion.

No one has suffered more from the unhealthy appetite of so-called Spiritualists for "phenomenal mediumship" than has Brother Howe, whose able lectures have no attractions for mere phenomenalists and whose inspired spiritual discourses and sweet, uplifting presence will be deserted any time by a majority of the average audience in order to witness the performance of some spiritualistic fakir whose dime show has been opened at the same hour and who, possessed, possibly, of a medium of medial and psychic power and no moral character or aspiration above the mercenary, is prepared to temporarily supply the insatiable maw of the chronic wonder-seeker. One result of organization would be to give such teachers as Brother Howe a fair show, and an earnest and continuous hearing.

The Paradise of the Pacific, a paper that hails from Honolulu, has found its way to our table from which we learn some interesting facts. The name of the King of the Hawaiian Islands, Kalakaua, is not unfamiliar to our readers, for not many years since he traveled through this country and was lionized to some extent by a few of the American cities. The name of the Queen, Kapiolani, is well remembered, for she created something of a

sensation a little more than two years ago and received much attention from Boston royalty-lovers; but it is not generally known that one of the royal family rejoices in the title and name of Her Royal Highness the Princess Victoria-Kawekiu-Kalulani-Lunalilo-Kalaninuihahilapalapala, but she does, and yet survives. The royal court is composed of nine personages, two of whom, the chamberlain and vice chamberlain, have English names and must be either Englishmen or Americans. The King's cabinet is made up of four straight English names: Damon, Austin, Thurston and Ashford. The supreme court is comprised of five judges and one chief clerk. There is one Mack among the former, the rest being Americans or English, while the chief clerk is one of the ubiquitous Smith family. The police court is conducted by William Foster. The customs department is manned by Cleyborn, Boardman and Fuller. There are thirteen government officials of whom eleven have Anglo-saxon names and two smack of German origin. The postmaster general is a German and the assistant postmaster general is a native. In the board of education, consisting of three, we find the names of Bishop, Atkinson and Smith. The board of health, comprising three members, shows the names of Emerson, Ashby and the French surname of Trouseau. Thus, outside of the royal family, we find in the whole official directory only one native name, that of D. Manaku, the assistant postmaster general—the whole machinery of the government being run by foreigners with King Kalakaua as the figure head.

Talmage and His Ruins.

On Sunday morning last, as all the world will know before this issue of the JOURNAL reaches its readers, Talmage's tabernacle in Brooklyn was burned. Loss, about \$200,000. There was no fire in the building and no possible way known by which it could have caught. It is pretty well settled that the huge pile was struck by lightning. Now as we don't believe in Talmage's God we don't believe there was any "Divine Providence" in the disaster. We don't believe God forged and fired the thunderbolt to punish the blatant sensationalist, though we are not so sure but what a small sized streak of lightning sent ricocheting down the long stretch from his head to his feet would do him good from the standpoint of moral sanitation. As this church was burned once before, it looks as though Talmage's own heated imagination might be the cause of these repeated ignitions; leastwise it is a matter that the Brooklyn board of underwriters will do well to investigate before insuring the splendid structure which will undoubtedly rise from the ruins. Supposing, instead of his own or some other costly orthodox church edifice, Mr. Ayer's magnificent temple on Boston's Back Bay, acknowledged to be one of the three most artistic architectural piles in that esthetic city, or Paine Hall, the noble structure dedicated to free-thought in the same city, had been struck by lightning and consumed by fire. What an opportunity Talmage would have had to interpret the will of God; how he would have revealed in all the superlatives and dextrously handled his vast store of catch-words and mental pyrotechnics. It might have run something like this:

Ha, ha, ha! ye imbeciles, ye vipers, ye hell-spawn. God is after you with His thunderbolts. Have not I, the servant of the Most High and interpreter-general to the Court of Heaven, warned you in tones of thunder to come in out of the wet? Have I not told you how God drowned your ancestors like rats, and how he would come down on you sooner or later with fire! Yea verily! All this and more have I preached and you heeded me not. I have filled (in my imagination) all the insane asylums and penitentiaries with you, and when I saw your numbers increasing and that you paid not homage and tribute to me, I gave God the tip and He turned on the fire. What you got last Sunday morning is only a foretaste of what is in store for you. The fires of hell are heated to a white heat and the Devil is fanning them with a Dakota blizzard. When they are thrice white-heated and the brimstone is transformed into super-heated gases, then will I gaze into the pit and jeer you as singly, in squads and by the thousand and you are tumbled into everlasting torment!

Polite and Christian readers, if you say the above is in bad taste we shall not deny it, but plead in extenuation that it is Talmagian and just such hifalutin as thousands of you pay to hear from the Brooklyn preacher; the preacher who has the sublime audacity, the unspeakable gall, to appeal to the whole world through the Associated Press to help re-build his church! Here is how he begs:

....We want \$100,000 which, added to the insurance (\$130,000), will build us what is needed. I make appeal to all our friends through Christendom, to all denominations, to all creeds and those of no creeds at all to come to our assistance. I ask all readers of my sermons the world over to contribute as far as their means will allow. What we do as a church depends upon the immediate response made to this call. I was on the eve of departure for a brief visit to the Holy Land that I might be better prepared for my work here, but that visit must be postponed. I cannot leave until something is done to decide our future. May the God who has our destiny as individuals and churches in his hand appear for our deliverance. Responses to this appeal to the people may be set to me at Brooklyn, N. Y., and I will with my own hands acknowledge the receipt thereof.

There are tens of thousands of gulleless people, scattered far and wide, who believe the reports of Talmage's sermons, appearing in numerous papers, from Maine to California, from St. Paul to New Orleans, on the Monday following delivery, are actually reported on the spot and telegraphed. As a matter of fact, Talmage is paid some thou-

sands of dollars a year for advance copies of his sermons. These are handled by a wide-awake concern, which stereotypes them and sends the plates by express all over the country in advance of the delivery of the sermon in Brooklyn. In this way it happened that the sermon for last Sunday was ready to go to press in the various offices which buy this kind of ware, when the fire burned the church and prevented the delivery of the sermon. The chances are that not all of the papers managed as adroitly in this dilemma as did the Chicago Times. Here is how the Times utilized the plates and saved appearances:

New York, Oct. 13.—Owing to the destruction of the tabernacle by fire last night, Dr. Talmage did not preach this morning. He, however, consented to give his manuscript to the Times reporter for publication. His sermon on "The Saving Look"—text, Hebrews, xii., 2, "Looking unto Jesus"—is as follows:

That Talmage is a silent partner and accessory, before the fact, to the mild perennial hoax needs no argument to satisfy any rational mind. How Jesus must admire his interpreter and prospective biographer! How the financier who carried the money-bag for Jesus' company must regret that he is not now a denizen of earth to learn points in money getting from Talmage, or that he did not have the Brooklyn preacher with him in the trying times of long ago.

Inter-State Exposition.

The Chicago Exposition is drawing to a close and those who have not seen it should avail themselves of the passing opportunity, for the 19th is the last day. Many people defer their visit until toward the finality thinking that the best is reserved for the last of the feast, and perhaps this is somewhat true, though it is not well to put off a call too long. There is really a very fine exhibit this year, and one needs to go early and stay late if he would wish to take it all in, but it would be still better to make repeated visits in order to fully appreciate the importance and excellence of the show. To lovers of art the picture gallery affords a world of interest and a whole day is no more than sufficient for an intelligent survey of the masterpieces there found.

It would require more space than we have at disposal to give a description of the many meritorious exhibits that have found their way into the building this year, but there is one that deserves particular mention and that is the very elaborate showing of the State of Colorado in the south east portion of the structure. It is not only worthy of particular mention but no one should come away from there without giving it a critical examination. It is a magnificent display of the varied and valuable resources of the centennial State; we were prepared to see crystallized silver, nuggets of gold, ingots of copper, pigs of iron, etc., etc., for the mineral wealth of Colorado is world-wide knowledge now, but we must confess to a strange bewilderment at the dazzling display of fruit that confronted us. There were apples and apples, plump and luscious, red, crimson, yellow and golden, until it made us tired. And strange to say there were peaches, and grapes, and red peppers, and big squashes—and, well there's no use trying to enumerate. We didn't believe Colorado could ever do such things but she's done it and now we know it.

There are other attractions at the Exposition. Not only is the eye pleased, but the ear, also. To listen to the band concert alone is worth the price of admission, the orchestra under the leadership of Prof. Liesegang having no equal west of New York. And then, between times, a boy-soprano at one of the piano-stands chips in his warbling notes and never fails to draw an interested crowd. Taking it all in all the Inter State Industrial Exposition is a grand success.

Cranks.

Just now the world is threatened with another wave of crankism. Georgism, Blavatskyism, Nationalism, with the individual cranks running hobbies in every corner of the earth. These people forget or don't know that all the questions they are discussing have been discussed for the thousandth time with no perceptible result except that which slowly emerges out of the universal chaos under the law of evolution which takes in all the factors of the world's common life. Take for instance the land question. Every student of political economy knows that John Stuart Mill, Spencer, Ricardo, Louis Blanc, and others who have thought on the subject, have declared that the ownership of land lies at the base of all our economic troubles. But the ownership of land exists. It has become, like all other kinds of property, a part of civilization, protected by law and subject to all the conditions of this hard and selfish life. To disturb these relations involves a revolution which the law of evolution will settle if left to its peaceful, slow adjustments. Georgism is cowardly, hypocritical and revolutionary. If continued it will end in dynamite and the rifle. We like manliness in every thing.

Nationalism is sentiment run to seed; harmless and yet amusing in its vagaries. Other fads are not so harmless nor so amusing, but even more ephemeral and diaphanous. And so the world moves in its universal grind.

There are two kinds of evolution—one from below, the other from above. We want both, but we want them to run on parallel lines. Just now the infernal needs no help; it can run the external if let alone. It is important that all men should have an eye—an understanding eye—to the inward. A higher life is needed; to attain it man must muster himself under the law whose ministering is the spirit of Justice and Love.

Japanese Progress.

At a noonday meeting in the Y. M. C. A. rooms, one day last week, a young New Yorker by the name of John T. Swift gave an interesting talk. In company with two companions he went to Tokio, Japan, a couple of years ago to engage in missionary work, and during the four or five months past he has been collecting money in Eastern cities for the purpose of establishing a Y. M. C. A. building in that city, and is now on his return voyage. He represents Tokio as being larger than Chicago and nearly as progressive. There are no loafers there he says, everybody is busy about something. Wages are low, but the purchasing power of money is greater and people live in comparative comfort. The Empire has a population of 38,000,000 and is about the size of Texas. Over 1,200 miles of railroad are in operation and telegraph lines and telephones keep equal pace. Our Western civilization is copied with astonishing rapidity. There are 30,000 primary schools and attendance upon them is made compulsory. Of high schools there are 300, colleges 6, and 1 university. In Tokio alone, we are assured, there are 8,000 students. These people are remarkable for their mental power. The deeper problems of philosophy and metaphysics have a special attraction for Japanese students and they grasp them with singular force. The great Imperial university of Tokio is the strong hold of free thought—the seat of agnostic philosophy—and the pages of Mill, of Spencer, of Darwin and of Huxley are familiar to the professors and students. The speaker said that the Japanese take naturally to the English language; that it is taught in the schools and that pupils are required to study it. The demand for English instruction is so great that any kind of material is eagerly seized upon to the detriment, often, of the learner, and the field would seem to be a good one for American teachers out of employment.

Six Weeks Free.

In order to reach large numbers who are unfamiliar with the JOURNAL and who cannot, from a single specimen number selected at random, judge of the paper, the publisher will, from this date to December 1, send it six weeks free of charge on receipt of a request from the person desiring to receive it. It will also be thus sent to lists of readers furnished by old subscribers, but upon one condition which must be strictly observed in every instance, in order to prevent any misunderstanding: The correspondent sending names must notify, by postal card or otherwise, those whose addresses he or she sends in and inform them of the offer made by the publisher and that the names have been forwarded. Correspondents furnishing lists under this proposal should be careful to notify the publisher that they have complied with this condition; otherwise he will not feel justified in filling the order. Now let us work together and see how many new readers can be judiciously obtained. Old subscribers need hardly be told that they should exercise good judgment in the selection of names, sending in only those likely to understand and appreciate the paper.

Five Generations.

"Daughter," wrote Mrs. de Seigne in a famous phrase, "go and tell your daughter that her daughter's little girl is crying." There is a family at Roscoff, in France, in which such a remark would be appropriate, since there are five generations of it alive at this moment. The oldest member of the family is a great-great-grandmother of 93, and the youngest a small descendant one month. They all went to church the other day when the newest generation was christened.

We clip the above from the Sunday's Chicago Times, but upon the same date were presented, for inspection, by Dr. S. J. Dickson, a photo of a group of five generations, the first being that of his mother, Mrs. Isabella Dixon, of Westfield, N. Y.; the second, that of her daughter, Mrs. A. M. Culver of the same place; the third, that of Mrs. E. Peck, also of the same town, daughter of Mrs. Culver; the fourth, that of Mrs. G. Clark, of Girard, Pa., daughter of Mrs. Peck, and fifthly, little Minnie, the two-year-old daughter of Mrs. Clark, one of whose great-great-grandmothers died a few years since at the age of one hundred and four years, and who still has a great-great-grandfather living in his ninetieth year. The five generations are now in the enjoyment of good health, Mrs. Dickson being in her eighty third year, but having the appearance of a woman not over seventy years of age.

But that which is quite as remarkable is that Mrs. Dickson has several grandchildren who now have from five to seven or more grandparents living, one of them having six living within a stone's throw of his own door and seven within the same town.

A story has been going the rounds of the press, through the country, about the divorce of a Jewish woman from her dead husband and the husband's brother. A curious ceremony was depicted by the ambitious reporter, and in order to give his yarn a sensational climax he had it that the woman became of ashen hue, reeled and fell to the floor in a dead faint. The American Israelite (Chicago), publishes the account in full and says that no Israelite can read it and preserve his gravitas, but that at the same time it does cause him some annoyance to reflect upon the fact that "thousands of well-meaning and kindly disposed Gentiles may have read it and immediately taken for granted that such is the prevailing custom among the Jews," while in truth the Jew it is as great a piece of news as it is to his Christian

neighbor, and for the first time he is made aware that such a ceremony was ever in vogue. The same paper doubts the truth of the report, and adds: "The Jew knows no higher law than the law of the land, and in marriage and divorce, the latter being happily of rare occurrence, the laws of his land suffice. Of course, he prefers that all ceremonies be conducted according to the rites of his church, and by an official of that church; but any authorized person may perform these same ceremonies, regardless of faith, and make the compact hard and fast according to law."

We have in mind a gentleman who lately died in a neighboring city. We are going to watch the columns of our esteemed contemporary in Boston for the next year with great interest, hoping to see a communication from the unhappy man, for we know he must be so after what transpired last week at his funeral. It seems he had the indiscreetness to die and leave two widows behind—one was a divorced one to be sure, but she it was who caused all the mischief. The day was appointed for the funeral and the second wife had everything most properly arranged. The mourners arrived, the services were commenced and in fact nearly finished when wife No. one appeared on the scene. Her old affection came back and with consuming grief she fell across the coffin of the departed, when wife No. two, taking in the situation, with consuming wrath fell across wife No. 1, and the two scratched and clawed each other to the great diversion of the mourners who had now forgotten their sorrow and their tears. But after a while the combatants had to stop for want of breath. Then the undertaker who had been engaged by the first wife ran about of the undertaker secured by the second wife and a lively scrimmage ensued. They hampered each other till the police had to interfere. Quiet was then restored and the poor defunct was enabled to enjoy a short season of repose, but couldn't be buried. Writ of habeas corpus were sworn out by both women—injunctions and counter-injunctions served, but finally the second wife gained the day and the distracted remains were at length laid away to rest. If the too-much-married deceased can ever get a hearing at that *Banner of Light* free circle he will surely speak his mind. As he was not a Spiritualist, but a consistent church member, it may take him some time to find his way to the *Banner* circle.

The people of England are beginning to appreciate and fully recognize what Mr. Gladstone, the "grand old man," has long been striving for, and that is, intelligent home rule. But it has been brought about under a new guise and name which makes a demand for reform in the relation of landlords and tenants. The anti-landlord sentiment is rapidly spreading throughout the kingdom and every election lately held, instead of being fought under the old war cry of Gladstone and home rule (which caused little or no enthusiasm), is now turning upon the capitalist and land question. The result of the growing realization of Gladstone's purposes is, that the votes on his side are increasing every week. Mr. Michael McDavitt is a keen observer of this new movement, which is assuming great proportions, and he writes of it with a thorough knowledge of its meaning and probable results. He predicts that at an early date there will be a concurrent triumph of land nationalization and home rule. He says that it will be but a brief time before the industrial classes will demand the abolition of indirect taxation, and will insist that the government shall raise the necessary national revenue upon land values alone in country and city. The importance of this view of the situation is manifest, and the Tories feel it very keenly. The general indication points to Gladstone as the great political reformer of the age.

The Worcester Daily Spy, of Oct. 7, has what it calls a "peculiar story," all of which is embraced in fifteen lines, vouched for by veracious persons, and which, on investigation, proved to be a fact. It goes on to say that W. A. Marcy of that city has of late been very ill, and on Sunday the 5th inst., some friends called in to see him. One of the party inquired if anything could be done for him when Mr. Marcy promptly answered: "Get me a partridge and I'll show you what can be done." "At that moment a bird flew by the window," says the *Spy*, "and alighted on a tree in front of the house. A glance showed that it was the bird asked for by Mr. Marcy, a fine, plump partridge. A gun was soon brought and Mr. Marcy had the bird for dinner." Here the story ends and we are left in doubt as to whether all was accomplished that Mr. Marcy thought could be done by the acquisition of a partridge. He evidently knew that his cook was capable of making a most excellent and savory broth, if he only had the partridge, but we would really like to know whether the patient was killed or cured by it.

Mr. Weldon, chairman of the Chicago Harmonical Society, informs us that owing to continued ill health Mrs. Ada Foye is obliged to cancel her engagement with him, as well as all others, and go at once to California. As she had a two-months' engagement here, and others covering all the time until next July, it will be a serious disappointment both to Mrs. Foye and the several societies.

Lyman C. Howe spoke at Elmira, N. Y., three evenings last week and attended the harvest moon festival at Waverly. He is lecturing the Sundays of this month in Buffalo, and is still open to engagements for December, January and March. Address Fredonia, N. Y. Mr. Howe should be kept constantly employed.

Thos. A. Edison, fondly called "the wizard" by his admiring friends, returned from Europe on the 6th inst., after an absence of eight weeks. The chief object of his visit was to look after his exhibit in the Paris Exposition, though he also visited Cologne, Berlin, Heidelberg, Metz, Brussels and London. He had a surfeit of attention while abroad and speaks amusingly of the honors conferred upon him by the King of Spain and the French Republic, but says his head is not a particle bigger than it was before he received them. He reports that the Americans had anything but a representative exhibit and he was not at all proud of it. The French, he says, are manifesting considerable interest in the forthcoming exposition in this country, and he was somewhat surprised at it. He is enthusiastic for a tower to be built and wants it should be 2,000 feet high or 1,500 feet at the very least. A 2,000 feet tower, he thinks, is not a difficult problem for the engineers, and he heard in Paris that M. Eiffel intended coming to America to talk with capitalists about it.

Mr. A. Riker of San Francisco writes, that Mrs. E. L. Watson will probably resume her public work ere long. This will be grateful news, not only to the friends on the Pacific coast but to thousands throughout the country. Mr. Riker speaks of a reception given Mrs. Watson at the hospitable home of Mr. and Mrs. Robinson on the last evening of September, at which a number of guests distinguished in civil life were present. Miss Lulu Watson rendered several numbers on the piano with such expression and finish as to elicit great enthusiasm. Mrs. Watson gave one of her soul-inspiring addresses. A resolution of thanks to Mr. and Mrs. Robinson and daughter was heartily and unanimously tendered, by the guests of the evening, for the enjoyable re-union so thoughtfully arranged and conducted.

One Dr. Crosby lately made the statement that "beer is more nourishing than tea," and a German of Freeport, Ill., in a communication to the New York Voice does not agree with him. He is sure that the Doctor never can have read what Prof. Leibig, a German savant says, that "in as much flour as will lay on the point of a knife there is more nourishment than in nine quarts of the best Bavarian beer." The correspondent says he is a German, but he hates beer and thinks it a pity a man in such a high position as Dr. Crosby should bolster up the saloon business by any such sophistry.

In another place will be found the announcement of Mrs. Hester M. Poole for her course of fall and winter classes in mental cure, physical and ethical culture. We can freely commend Mrs. Poole as a wise, faithful and competent teacher. Few, indeed, are so well qualified for the field she covers, for it is one requiring long years of careful study, self-discipline and practical application. Our readers within reaching distance of Mrs. Poole's location should avail themselves of this opportunity; they will be benefited by her teaching and prepared to help others, as well as themselves.

Mr. Weldon desires it announced that Mrs. S. A. DeWolf will occupy the rostrum of the Harmonical Society at 93 Peoria street, the remaining Sundays of October.

The Journal of Man for October, has an excellent table of contents. Psychic Science, Education, Hygiene, Anthropology, are treated. Single copies, twenty cents. For sale at this office.

The Theosophist for September has timely and suggestive articles upon Occultism, Spiritualism, and ancient lore. Price fifty cents. For sale here.

Lucifer for September has a varied list of contents. We are prepared to furnish copies at forty cents.

MRS. POOLE'S ANNOUNCEMENT.

Lectures on Mental Cure, Physical and Ethical Culture.

Mrs. H. M. Poole begs leave to announce that she will resume her classes in the study of Physical and Ethical Culture and the Mental Cure, on Tuesday, Nov. 6th, 10:30 A. M., at 533 West 34th St., New York.

These classes will be held on Tuesdays, Wednesdays, Thursdays and Fridays of the first three weeks of each month. On these days Mrs. Poole can be seen at address as above, beginning with the last week in October. Terms made known on application.

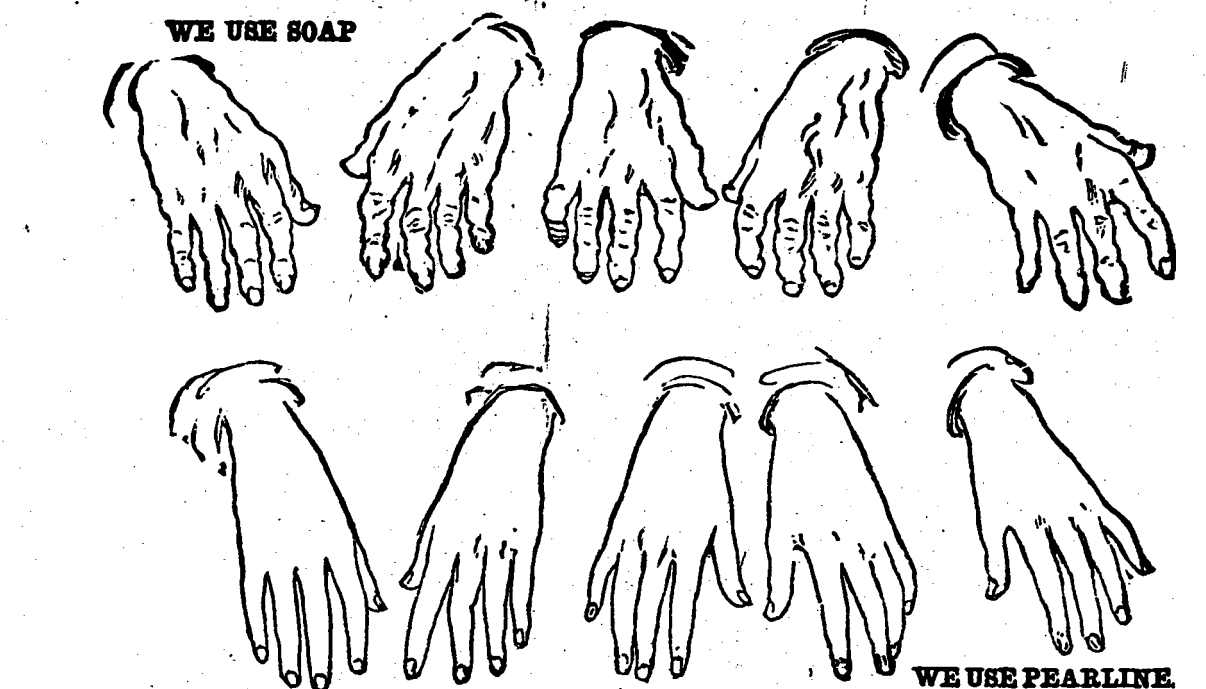
Each course will be prefaced by an open lecture, which will be given in the parlors of 347 West 34th Street, on the morning of every Saturday preceding the opening of each class. All friends interested in health and a symmetrical spiritual, physical and physical development, are cordially invited.

In the subject matter of these lessons Mrs. Poole hopes to demonstrate that deductions from intuition and from the latest discoveries of science, will, when practically applied, both heal and prevent all classes of disorders to which mankind are subject. Private classes will be arranged to suit those who are otherwise engaged during the morning hours.

Look Here, Friend, Are You Sick? Do you suffer from Dyspepsia, Indigestion, Sour Stomach, Liver Complaint, Nervousness, Lost Appetite, Biliousness, Exhaustion or Tired Feeling, Pains in Chest or Lungs, Dry Cough, Night sweats or any form of Consumption? If so, send to Prof. East, 88 Warren Street, New York, who will send you free, by mail, a bottle of *Fluoroplexion*, which is a sure cure. Send to-day.

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For the Religio-Philosophical Journal.

GIORDANO BRUNO.

[Giordano Bruno was burned in the Campo de Fiori (Field of Flowers) Oct. 17th, 1600. On the same spot, June 9th, 1889, a monument to his memory was dedicated in the presence of the King of Italy, and thousands who gathered to do honor to the memory of the martyr.]

EMMA ROOD TUTTLE.

Posthumous Justice! We have lived to see
How unforgetting thou canst sometimes be;
How strongly pect thou canst wrong confront
And bring thy worthy heroes to the front.
Wrenching their names from time-oblivious Fate,
To share the glory of the truly great.

Rome had a dark transaction years ago,
(Almost three hundred—jesters grand or so)
When, in her Field of Flowers, by orders dire,
Great Giordano Bruno died by fire;
The "Holy Inquisition" did decree,
For heresy, he burned alive should be.

What heresy? 'Tis 'infidelity of space;
More worlds than this, which is our dwelling place;
The Earth's rotation, to its orbit true,
These were his heresies—old truths to you!
His ranker heresy was nothing worse
Than this, "Our Earth is not the Universe!"

Christians! In cold, premeditated mood
You murdered a man who longed to do you good,
Cred-mad tyrants! though you tore his tongue
With pinners, still to apostles Truth he clung;
Glad in his valor, when he went to die,
He met his fate without a moan, or cry.

You dreamed that fire and death had ended all;
That Bruno slept beneath Oblivion's pall;
You even dared his cruel fate deny,
And crown your hatred with a coward lie
As dark years we led it. But, ah, in vain!
The ages have writ out your record plain!

Shout! Rome held festival this year in June
When flowers were beautiful, and birds in tune;
The Nineteenth Century awoke, at last,
To honor Bruno, martyr of the past.
In Campo de Fiori, where he burned,
Lo! a grand monument his greatness earned.

Builded by men of thought, of many lands,
A fine rebuke to Bigotry it stands;
His noble likeness, towering grand and high,
With hand uplifted toward 'th infinite sky,
A mighty preacher, standing there to say
How surely wrong and darkness flee away!

And Rome was full of souls a-throb with light,
Full thirty thousand, rapturous with delight;
One hundred bands of music centered there,
And nineteen hundred banners kissed the air;
Italy's king among the throng appeared,
Saw Bruno's monument, admired and cheered.

O, grand and righteous triumph! come at last!
The age and wisdom Bruno's mind forecast
Are with us! But the Pope—oh—where was he?
Locked in his palace's grim security!
And not a priest was seen that day in Rome!
Shame hidden, he bewailed each day had come!
Berlin's light, Ohio.

Spiritualism in Nashville Thirty five Years Ago.

The kindly notice which you gave, in a recent number of the JOURNAL, of a communication of mine bearing the above heading, emboldens me to offer you readers a further resume of that Nashville Movement. Looking through the haze of so many intervening years—years of travail, bitter experience and the failures of life's plans and purposes—these early experiences come back with all the freshness of a morning memory. It is rendered the more interesting as the writer finds you with the same problems unsolved and reaching out after a more earnest life of spiritual growth—deploring the want of it in our current Spiritualism. Don't be discouraged.

In justice to our united effort I must say that, during all these years of stir in the world's thought and struggle, in which I have in no small degree been a participant, I fail to find the same spirit of uplift, the singleness of aim, the self-sacrifice, the devotion to the great principles announced as in that Nashville circle. It planted, as the writer believes, the seed germ of the then future and now present demands of the age. It forecasted all that Spiritualism has yet attained and anticipated—the fundamental principles of Modern Theosophy—and gave the clue by which every true man and woman can attain, each for himself or herself, the fullness of the promise of Christianity in its new birth in God. When it swept away, in its iconoclasm, the superstitious rubbish of the past and posited a God who met the requirements of to-day, it tore down with a tender hand and reverent spirit. It gave back more than it took away. It destroyed no truth by whomsoever held, but fired the soul with a new purpose in its service of God and man. It simplified, as you have done, the common faith: The Fatherhood of God, the brotherhood of man and the indwelling life of the spirit of love and wisdom—birthing in man the Divine likeness, and through this birthing the indwelling Christ of God.

This movement taught pure and undefiled Christianity—the Christianity as taught by the Christ without its accreted superstitions. Without attempting to define or to settle the place and office of the Christ, or teaching doctrines of any kind, it left man—each individual man free to grow and to cultivate his "higher nature." Godward, as the light which "enlighteneth every man that cometh into the world," inspired and opened his faculties to its tender beams. Freedom was the law of intercourse; love the immutable principle seeking to bind the universe in harmony and union. It was taught that when so bound, "God would then be God in the heart of humanity." It was taught that we must look to the present for the inspiration of God; that we must "come forth from the dark labyrinth of the past" and share the illumination of to-day. That he was a God who dwelt in plenary fullness of light and love in each individual breast. That this God was self-existent, eternal, ever administering, as a loving Father, to the spiritual wants of man universal; that His Providence was over all; and that His mercy and justice brought peace and communion to all when He was sought in patience, meekness and honesty of purpose. That God was the inspirer of all true manhood and that we were ultimately, as we grew in the higher life, born into a state where we become his true sons and daughters; and when so birthed a life of endless progress, in Him, was the outcome of our destiny. We came forth from God and to Him we return.

As showing the earnestness of those who presided over the Movement the writer gives a few extracts from a "communication" now before him. In those early days we had to have a "thus saith the spirit" and of course, to focalize the influx, a spirit whose name I refrain from giving, became the authority and mouth-piece of what we received. He said:

"I want a oneness of sympathy and feeling that shall characterize our conceptions and achievements. I want you all to feel that you meet for high and noble endeavors. I want you to hold an honest communion with yourselves and your spiritual interests. I want you to look beyond the vain and empty show of earth, and realize the immortality of your being. I want you to hold

sweet communion with the celestial spheres. I want all to awake to the ingathering of the intuitive impress of divinity upon the heart. I want you to feel that your existence is ready for the high inscriptions of the immortal life. I want you to look to your sons and your God for the confirmation of your acts. I want you to behold in the spiritual affinities you bear, an infinite union with your God. I want you to realize the responsibility you bear to your day and generation. I want you to realize and know that these impressive truths will make you wiser and better, and bring you in union with that infinite born of God. I want you to realize that immortal interests are at stake. I want you all to feel as the chosen instruments of heaven to scatter manna from on high to a famishing people. I want you to look at the deep miasma that absorbs the best interests of humanity. I want a thorough recognition of the limitless sea that rolls heedlessly at your feet. I want you to feel as mariners embarked upon the tumultuous ocean of life, ready ever to avert the impending storm that bids fair to wreck the brightest hopes of man. I want you to feel that the world is a charnel house, dead with the stench of its own pollution. I want you to know that this animal existence is but the foreshadowing of mightier conquests. I want you to be willing suppliants at the throne of thought. I want implicit obedience to that higher nature that speaks of God in the heart. I want a self-sacrificing spirit that looks not to the casualties of time and sense. I want to instill this higher nature, that leans not to the formalities of earth. In fact, I want a man fashioned in the image of his God, that his reflections may be like Him."

I give this extract that the JOURNAL's readers may catch the spirit under which our work was planned and pushed. It was no child's play. The language may be "florid and stilted," as you say, but for those early days it will compare favorably with the class of literature then poured upon the world. It left a lasting impression upon the writer's heart, and again and again has he returned to it as the highest inspiration to which his experience has been treated. * *

Religion of Humanity and Church of the Spirit.

(Continued from First Page.)

is confining. A few years of investigation with the uncertainties which cling to the very foundation stone of this incomplete structure; an insight into some of the darker sides which have lain in shadow, but which the pure light of day is surely revealing; props falling from under the pillars of hope, upon which we thought our knowledge rested secure, make many of us to long for the "Rock of Ages" upon which we were wont to lean with the perfect faith of the true devotee of Christ.

The sway of reason, however, will keep true Spiritualists out of the old bonds. They believe that the loved ones can return, that there are no dead, that friends shall meet in the sweet by and by in a glorious reunion. They believe that if we open our hearts to the influence of the angel world, we shall be guided in the paths of truth and wisdom; that our spirits while in the mortal may be quickened by the source of inspiration that penetrates the veil between this and the unseen world, while our mental vision beholds gleams of glory and peace and joy that shall some day be ours. They believe that the education which comes from this divine source shall be endless, that we shall go on and on for aye and that new joy and new wisdom shall be added unto each as the growth of the advancing spirit can bear the light and the wonders of endless progression.

Every true Spiritualist will claim this as his belief, and is it not truly a beautiful one? There are no tenets laid down as yet in organized form, but should there be, they could be all summed up in a few words: Brotherly love, hatred of evil and a desire to promote good for the ultimate advancement and uplifting of souls unto the glory of God. God is the soul of the universe, and the soul of man is in the image of this Divine soul; hence we are a part of God, and none may bid us stand still on our journey to the infinite.

If we will aspire after "the good, the true and the beautiful," will not the law of attraction bring about the unity which we seek? Let us come together in some kind of organized form. Let the first society be national. Let it be composed of the bravest, the truest, the purest, the most competent of our advanced thinkers; then shall that society be able to utilize the vast work which has been accomplished in all these years, bringing order out of chaos. Then will it be able to do missionary work and establish a mission wherever a few earnest souls can be gathered together, feeling the need of the higher life.

As a vast army will rally round the loved flag at the call of their leader, so we, who have started out of this broad world of truth and progression will rally to the first call from our leaders for organization, around the banner inscribed with the motto, "Love to God and fellow man." Let our watchwords be unity, truth and progression. Is not unity with friends congenial? Is not progression broad? Is not truth uplifting? And will not love come with rays of light from above, tempering every thought, word and act?

When we have done all these things we have exemplified Christ's mission upon earth, namely: A free salvation for, and a new moral creation of the whole human race. When Christ's work upon earth is fully developed, it will restore the whole human race to God.

Newton, Kan., Oct., 1889.

MRS. J. M. STAATS.

Can Spiritualists organize and become a harmonious body of advanced workers in the great field of labor to elevate humanity? This is a long unsolved problem which at this day, after a work of forty years, appears as difficult of solution as when in its earliest infancy. Frequent efforts at organization, which many assure us exist, have not been prolific of results calculated to win and hold the majority. While I am willing to admit a shocking dearth of spiritualism amongst the great body of Spiritualists, I cannot think that it is possible to have too much reliable evidence on a subject of such vital import as is modern Spiritualism. One test which appeals to the reason and common sense of the investigator seldom fails to quicken aspiration, from the fact that it addresses man's spiritual nature and at once creates a desire to learn more of the beautiful and true. I have very frequently listened to lengthy descriptions, given by Spiritualists who claim to define God and set before their hearers some remarkable theory regarding Jesus of Nazareth, believing their dissertations entirely true because the information was furnished by an excellent spirit who had recently taken up his abode in the spirit land. It

is rather difficult to understand how it is possible for a spirit in the short space of a few months to fathom mysteries which have for untold ages defied explanation and lain hidden beneath superstition both ponderous and dark. These questions are answered to many satisfactorily, no doubt, while to a large portion of earnest questioners, spirit authority relative to God and Christ has brought confusion and dissatisfaction.

Your proposition is simple, hence beautiful. Nothing could be more so. "God is the universal Father. Man is the universal brother," etc. I sadly fear there are many Spiritualists ready to demand which God you mean.

There are remnants of early education in a large number (I speak from experience) who call themselves Spiritualists, who still cling to the shattered vase in which their dogmas were doubly distilled, unwilling to admit that the fumes of the dead odor are not still there, with their soul-searing essence improved. They will in some way dovetail it so as to fit in with God's great love and introduce it, if in no other way, by asking what Diakka means. It is to be feared that such as these cannot be held by the working power of love and truth; certainly it will be a difficult matter to harmonize, and yet, if not done, how can one expect organization?

If Spiritualists have a truth in advance of the church (as no one doubts they have in their proofs of immortality), why not prove it by beginning to build themselves, as individuals, becoming "a law to themselves and a light to others." Out of completeness of character, which comes through the working elements of truth and love, must also evolve the electric spark of Deity which is destined to make all the world akin.

It must be remembered that no religion, philosophy or ism in this nineteenth century has ever vouchsafed to humanity such perfect freedom of speech and thought as has Spiritualism. Hence we cannot say that the field is barren of "specific results." Better let the earnest lecturer ventilate his "fad"; he may drop a truth which will prove the heaven for another's loaf.

The signs of the times certainly warrant a fair harvest in the field where Spiritualists have a right to cull and bind some glorious results. The Church of England revises her adamant prayer-book. The creed of the Presbyterian church, led by iron-bound and copper fastened Scotland, is being changed to meet the demands of a weary humanity—of mothers whose agonized hearts have bled through belief in the doctrine of infant damnation! The working power of love and truth has tugged at the hearts of creed-bound professors. God is organizing for us, and as rapidly as we are ready to receive and adapt will his great love unfold us, giving unmistakable evidence of the organizing power of love and truth, with which, unknown perchance to us, we have worked thus far.

New York, Oct., 1889.

LYMAN C. HOWE.

Your questionings in the JOURNAL for Oct. 12th, are timely and significant. Spiritualism is in a transition and many puzzling problems confront us. How best to utilize our opportunities is the ever recurring question. The intense individualism that Spiritualism has evoked, an indispensable preparation for a higher unity, and the "undisciplined thought" has been the great educator. The world's thought has been too much under the discipline of creeds and arbitrary authority both in religion and science. The Spirit-world has introduced a higher discipline which is just now chaos, to the old systems, and difficult to regulate by old methods. If organization among Spiritualists cannot be accomplished without antagonizing this higher purpose and deeper discipline, I for one shall oppose it. But I believe it can. Organization is Nature's method. It is her index of progress. But she has no perpetual, unchangeable bodies. She uses her material structures for spiritual ends. Can we follow her example? If not we fail. Any body of men and women whose aim is not upward must go down in failure. If the leading purpose be material power and personal glory it holds the seeds of its own decay.

The first requisite of unity and success is such devotion to truth as shall enable us to rise above all personal ambition and descriptive prejudice. If a sufficient body of such heaven-trained disciples can be brought together as a nucleus, unity and effectiveness would seem easy. The proposition which you suggest as a basis acceptable to all, seems to me defective. I find nothing in it to identify or express the central thought of Spiritualism. "of the universal Father and man the universal brother and the spirit of love and truth the one working life of both," might not be objectionable to any; but what is this more than all Unitarians and Universalists accept? The great hiatus in Unitarianism, as you have often shown, is the conspicuous absence of any recognition of man as a spiritual and immortal being, the continuity of life and consciousness beyond the grave, and the immanence and inspiring influence of the spiritual world in direct communion with this.

This is the one central doctrine accepted by all Spiritualists, irrespective of all other issues, and is the inspiration of the entire movement which distinguishes it from all other religious systems of the age. A spiritual organization with this left out, or only recognized as an afterthought of secondary importance would have very little force or attraction for Spiritualists. Moreover I deem it of vital importance that in emphasizing the need of spiritual culture by looking to the interior and dwelling on spiritual themes, we do not neglect the cultivation of phenomenal mediumship as an indispensable factor in this higher education. If such unity can be effected and dominated by the spirit of wisdom and generous toleration, it will soon "crystallize" for purposes of practical work in the world of sense. The spirit world will doubtless sustain any such move which they see is inspired by right motives, and the outcome might be the association of means for a larger education, better schools, more effective rostrum work, higher unfoldments in mediumship, and extending the influence of progressive principles into all departments of government and society. What answereth the "consensus of the competent?"

Elmira, N. Y., Oct., 1889.

M. C. CRESKE.

It seems to me the JOURNAL has from time to time broadly, though not fully, hinted what is essential in order to meet the want of many Spiritualists. It is evident to even the superficial observer that we must have an organization of some kind or the garnered treasures of the last forty years will be wasted and Spiritualism itself will be a thing of the past—one of the lost wonders of the world. All whose lives have been bettered; all who have received comfort from the unquestioned facts of spirit communion; all whose minds have been broadened into the re-

alization of a higher faith, have before them a duty which cannot be ignored nor longer silenced with vague dreaming individualism.

The time for concerted action has arrived. There certainly can be found a common ground to stand upon. Spiritualists are already familiar with the uniform teaching of Spiritualism from the beginning, and this furnishes a starting point. Its creed is simple—self-evident, God is the universal Father; Man is the universal brother and the spirit of love and wisdom is the life of all—the universal teacher. To this simple faith all spirits out of the form and all true adherents to Spiritualism in the form adhere. Why not then accept this declaration as the ground of fellowship and unity? Is there any higher faith? Certainly not. Here all can stand; Christians, Jews, Mohammedans, Buddhists, or any and all of the eastern cults. Each can have his own individual creed outside of this one faith. Of course none but a Spiritualist can embrace it. It has no fellowship with materialism of any kind. It is the gospel of spirit, not of matter. All, therefore, who believe in spirit, whether they are technical Spiritualists or not, can find a home in this organization. Its creed is as broad as humanity, and its God the loving Father of all His children. Love being the basic principle of its life, no law of ethics is necessary other than obedience to its behests within every heart.

The law of right has been so wrought into the experience of humanity, so crystallized in the law of the state, that it is useless to forestall the moral ground of human action by the annunciation of what everybody, not lost to a sense of decency, intuitively accepts as the basis of all fellowship among men. If there are those who cannot appreciate this simple moral code, if there are Spiritualists who cannot or will not live the life their faith implies, then they have no place in this organization. These should be excluded as being only fit for the reformatory or the madhouse.

The Fusion of Races.

The New Ideal of Boston for October has an excellent article on "The Future American Citizen," written by B. W. Ball, from which we cannot forbear making a few extracts. He opens by saying:

"When the ancient city of Corinth was burnt up by the Roman general Mummius, a new kind of metal called Corinthian brass was the result of the fusion of metals caused by the fire. In like manner, in the course of a century hence, a new kind of humanity may be the result of the fusion of so many races as are found to-day on this continent."

He then enumerates the great number of races that are to be found in this country but which are in the crucible for ultimate fusion "to form the American of the remote future," and continues:

"I do not wish to be understood as affirming that there is not already an American nationality as distinctive, *sui generis*, and marked, as the German or French or Spanish or Russian or Italian nationality. The American white man has already arrived, and is everywhere easily and quickly recognized. Although largely of English blood, he does not look like the Englishman, and although he speaks the English language his manner of speaking is not like that of the home-staying Anglo-Saxon. The American of the remote future, no matter of the combining of how many races he may be the result, will not differ in hue, form or feature from the American of to-day. The new-world man of European descent is modified by his new-world environment so that he is easily distinguishable from a European. Meantime, no matter how many heterogeneous immigrants there may be to our shores, one thing is certain, namely, that the character and institutions of this country were fixed a century ago and more, by the immigrants who entered this continent at Jamestown and Plymouth.

"If we take the whole country into account, neither the descendants of the New England puritans nor of the Virginia cavaliers are dying out, as the Romish priests are so fond of asserting, because the wish with them is father to the thought.

"Down to 1840, the average population of New England was of a higher mental, moral and social grade than was ever found in any other community on the globe. But take the country over its entire surface, and its American population of the old stock continues to be master of the situation, and will be found to be so in an emergency such as is liable to arise at any time. Our politicians and newspaper press, that are pandering to foreign superstitions and European reactionary clerical politics and schemes, may, in some sudden emergency, find it convenient to right about face, lest they incur the fate of renegades. But this country has hitherto always been in luck, and it will continue to be so."

[The Meadville, Pa., Evening Republican.]

"That Cobb House."

Editor Evening Republican:

Will you kindly permit me, through the columns of the daily, to correct a statement made in the *Crawford Journal* of October 3rd? In speaking of the exposure of the pretended medium, the "Cobb of Mantua, Ohio, after giving a copy of their confession at Buffalo, that paper states: "The Cobbe were prominent mediums at Cassadaga Lake last summer."

This is an error. They were at Lily Dale three days, it is true, but not as prominent mediums. I was there during the whole session, but did not see them once. During the last week of the meeting I heard that they were on the grounds, and that they gave two of their fraudulent shows at private cottages. I then openly stated that they were frauds. Over two years ago I attended two of their seances ("I detected their tricks and exposed them; I wrote to the RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, stating that they were frauds and explained their show, and they were openly denounced in that paper.

The religion of Spiritualism is not a "Cobb House," but a "temple not built with hands." The exposure at Buffalo simply proves that the Cobbe were frauds, nothing more, and has no greater moral force against the beautiful philosophy of Spiritualism than the late domestic fiasco of a beloved minister in Franklin, Pa., or the recent arrest of a "preacher of the gospel" at Chicago for bigamy, or the countless number of "good men who have gone astray" (to Canada) has against the revered religion of orthodoxy.

"In faith and hope the world will disagree, But all mankind's concern is charity." A modern philosopher, in speaking of the "golden rule" as laid down by Confucius, the Chinese sage, five hundred years before the Christian era, naively remarks: "That those whose habitations are constructed of vitreous material should not project petrous fragments of geological formations against the domiciles of their neighbors."

Respectfully yours, A. B. RICHMOND.

A new edition of Dr. J. H. Dewey's *The Way, The Truth and Life* is out. This work has had a large sale and is still meeting with great success. For sale at this office, price, \$2.00

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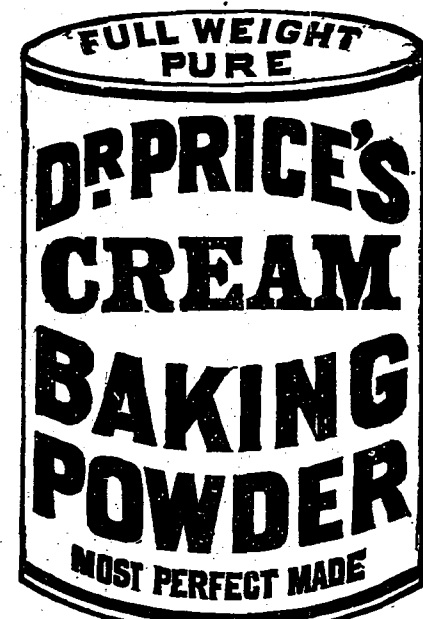
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ROMANCE AND GENERAL REFORM

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XLVII.

CHICAGO, OCTOBER 26, 1889.

No. 10

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the paper." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones, announcements of lecturers and mediums, interesting incidents of spirit phenomena, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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ADDRESS OF HON. SIDNEY DEAN,

Before the Spiritual Alliance of Providence
Rhode Island,AT BLACKSTONE HALL, SUNDAY MORNING, OCT.
6, 1889.

The history of the human race discloses the fact that men are naturally religious. They have always sought a superior being or power, to worship, to appease, from whom to obtain forgiveness for such dispositions and acts as to them seem to be in conflict with the judgment of their own natural consciences.

It has been common for those with undeveloped intellects to embody their conceptions of deity or deities in some form or forms, thus making their religious service sensuous, having a material embodiment. The earliest known history discloses this characteristic of the race, and tradition bulwarks historical assertion. Two things must therefore be true:

First, that all the race have possessed a knowledge of their temporary sojourn upon the earth, with no positive knowledge of their future or whether they were to have a future, save this universal intuition of the soul observed in all ages and among all people, even the most low and degraded; and, second, that all the race have had some conception of God, or First Cause, as the governing force of the universe. The dimness or the clearness of that conception has depended upon their intellectual status, and not upon other and extraneous conditions. To assert roundly and in sweeping terms, that priest craft has dominated and ruled the races, and does now so rule, is to assert what neither the nature of man, history, or right reason can confirm. It is a cheap way to avoid great historical facts found in the development of the race, and a cheaper and more unphilosophical and illogical method of seeking to change the fact that men are by nature religious and have never ceased to seek after God, or First Cause, according to their intellectual development. At no age of the world could priest craft have dominated races and people unless the latter were naturally religious, and unless there existed a consuming desire in the human heart to know more of its future beyond this life of earth. Priest-craft never flourished upon atheistic nor upon unintellectualized intellectual soil, and it never will.

The evolution of the race, morally and intellectually, discloses some marked and even startling features easily discerned by the student and thinking philosopher. The study of the religions of the earth is pregnant with lessons, which the assuming ones to-day would do well to read and heed. It gives the death-blow to the petty assumptions of creeds and sectaries who assume "to tithe the mint, anise and cummin" of their respective denominations, creeds and formulas of worship, and to make outcasts from the pale of the Great Father's family of all the children, past, present and future, who are not in their special sheep fold, or who do not pronounce the shibboleth in their special idiomatic or creedal form. It discloses the great law of evolution, the new and the progressed being born out of the old and the dying, alike applicable to intellect as to all material nature; and it reveals also a steady approximation of man, from his lowest form, upward to the real stature and position assigned him in the order of his creation.

In this advanced age, a man is blind who will not see these successive steps of progress. The causes of his blindness may be one or many, but blind he is. If, shutting his eyes to the modern disclosures of the progress of history, or the intellectual devel-

opment of the race; or the unleashing of the forces which have from the commencement of time been hidden and bound,—so far as history teaches,—and of laws which have never been observed,—forces and laws both in the material and in the spiritual realm of life,—if blind to all these, he still sits upon his little, narrow, local throne of credal judgment, and deals out general damnation and eternal ostracism upon all not in accord with his particular views, he only exhibits to a growing world of thought and observation, his own folly and narrowness.

The universe of mind is larger than any creed extant. The Infinite is not to be measured by the finite, much less by the pigmies among the finite. The yesterdays of history are filled with the graves of creeds, bigots and dabbles in the noisy merchandise of mere denominational peculiarity. The to-days and the to-morrows are alive with the disclosures of forces and laws which, taking hold upon the emancipated intellect, are not only disclosing the errors of former conceptions, but are moving the sons and daughters of the All Father up and forward to their true position, and bringing the spiritual and the eternal to the crowning of the race yet in, and yet to be in the mortal.

We have said that the race, as such, was naturally religious, and that intellectual development and progress have steadily emancipated from old errors and erroneous conceptions, both the intellectual thought and reason, and the religious nature of the race. Why, it is less than half a century since the world turned its attention to a careful study and summing up of the religions which flourished and dominated man in the times known to us as historic antiquity. It is not yet fifty years. And back beyond what is now termed antiquity, what? Antiquity as we now know it had its antiquities. All chronologies are mere threads of vapor dimly tracing the unseen past, and are all unreliable,—every one. There is no warrant even for biblical chronology, not even a "thus saith the Lord" of biblical revelation, upon which the most devout of the church can pin its faith, and everybody acknowledges this, that is everybody who knows how to read.

The chronology taught by the rocks and the strata of the earth has a more solid basis of fact than the parchments transcribed by the stylus of the scribe, or the Sibylline Leaves of the early Roman age. In fact geology, or nature's historic book, has reconstructed chronology and chronological ideas. We have no revealed religious data of the world's ancient epochs, or of the earlier races of man.

The books ascribed to Moses do not furnish anything chronologically reliable, (read them for yourselves,) because they deal in general terms, comprehend ages unnumbered in a single sentence. Taking the very first sentence of Genesis, "In the beginning," "In the beginning?" when was the beginning? How many cycles, how many ages, how many revolutions of this old earth, thrown into space by the fiat of a creating First Cause, passed before history began to be written? The opening sentence of Genesis may and must cover a chronology of uncounted periods of time.

We are not much wiser to-day, and we have no right to point our finger at the ancients in rebuke. The wisest of us do not know much. The rocks and the earth still hold their leaves open, burdened with their messages of fact; but while the mind of the race has advanced so as to, in part, comprehend the alphabet of geology, it has not yet applied the key of higher mathematical calculations so as to write even the chronology of the earth upon which man lives. It is about time our mathematicians were awakened. And as for the race itself, its changing and perishable material nature has prevented a study of its real antiquities. If an ancient giant who was born among the antiquities would enter this hall and permit us to question him, we might get something new out of the old world of thought. But such will not "materialize."

In the past gloomings of the world's history, as it was emerging from its night, the evidence of its attempt to reveal its status, is found in the rude character carved upon perishable and changing rocks, exposed to the elements, which modern science and philology have deciphered in part. But back beyond the gloaming, in the midnight of antiquity, or in its earlier night there is nothing, absolutely nothing known, either as to its physical, mental or religious nature or character.

But, commencing with the earliest historic records and traditions, the three fold nature of man as now observed, then existed. He was an animal and the animal predominated. He walked erect and lifted his face, crowned with its narrow and low forehead, up into the light of the sun and stars. He then stood as he stands now, the representative of a genus of creation, of which, as male and female, he was the single species of his genus, the lord and ruler of all in the creative scale below him. His intellectuality, though low, and almost bordering on the instinct of the highest brute creation below him, gave birth to the rude mechanics, the rude sign language, and those incipient steps up the ladder of progress or evolution, which have characterized all his descendants known to history or tradition. His religious nature was intact when the first ray of historic light pierced the dense fog-banks which lie along the margin of early history. He was as crude in his religious as in his intellectual perceptions. Even in this advanced age outside the area of a progressive civilization, there is found to-day a mere trifle of advance in the

religious perceptions or culture of the human family; but it is an advance, not a retrograde.

From all we can gather, we reach the settled conviction that the race had divergent views of their own religious nature, and divergent views of a controlling Deity. In other words, there were as many, or even more religious sects in the ancient epochs than there are now. This speaks the universal law of the personality, the individuality, the marked status of each individual person. He had his own religious conceptions and followed them for himself. It was only when intellect had burst its bond grave, and blossomed into a higher intellectual life, that the personal religious conception and faith found unity with others, and a great religion, having a common basis of faith and a credal unity, as well as a form of worship, was established and became historical.

These varied religious types all sprung from the religious nature of man, and were the best he knew. They were the highest outworking of his religious nature. They were toned and shaded by climatic conditions and surroundings as well as by natural heredity. The different forms of religious faith and practice found in early history, seem to be ethnic in their character, that is, their peculiar forms of belief and worship seem to be local, or confined to the peculiar race, nationality and latitude where they were observed. Did you ever look at religion in this light?

Each race has its special mental and moral qualities as well as its religious nature and religion. For instance, the religion of Brahma has been confined to India for more than three thousand years. It is and has been the religion of the Hindoos from that early historic date. It has never sought to subjugate the faiths of other countries and other nationalities. It is local in character. Its Bible, or sacred books are traced backward thirty centuries, and to-day more than one hundred millions of people profess and probably "enjoy" that religion.

Transport Brahmanism to England or America, and bring it in contact with the fresh modern thought of these countries of the Occident, and it would find no followers, not one. It is too narrow to meet the demands of the religious natures of either England or America to-day. And yet, Brahminical priests and devout worshippers in its temples condemn us all to the pains and punishments of an endless life, because of our infidelity.

What better are we than they, when with our broader charitable teachings and our knowledge of the brotherhood of God and universal brotherhood of man, standing in the pulpits of our Nazarene Brother, we, in the name of the Omnipotent and All-Merciful, condemn to an eternal and changeless punishment these children who have followed the only light they had? How much better are we than they?

Who ever heard of the religion of Confucius finding lodgment and discipleship other-where than among the Chinese? And yet it has been the state religion of that empire of more than three hundred millions of people, for more than two thousand years. The Confucian disciples have been and are as sincere as the Brahmin worshippers, and each condemns the other as heterodox and subject to future punishment.

Note also the Parsees or Persians, who for centuries antedating Christianity, have worshiped according to the teachings of Zoroaster, found in the Avesta or sacred Bible of that people. And yet the birth and death of Zoroaster, the founder of the Parsee or Iranian religion, are shrouded in mystery. Plato speaks of him, and even Plato wrote four hundred years before Christ. Even modern chronology is at fault concerning his birth or mortality existence and work. Aristotle, another of the ancient writers, places him six thousand years before Plato, while some make him contemporary with Moses.

It is as it may, but there stands his religious system with its underlying creed and faith intact, dating backward into obscurity. It was and is a local religion, adapted only to the Persian kingdom and people. They were fire worshippers, they had no altars, temples, or images; they worshiped sun, moon, fire, water and wind, generally on the tops of the mountains. They are comparatively an intellectual people to-day, but with that intellectuality they still retain their creed and worship; and they also show the touch of the divine power of progress.

James Freeman Clark of Boston, some eighteen years ago gave to the world a very able and exhaustive work entitled, *Ten Great Religions, an Essay in Comparative Theology*. It was a work of great care, pains taking and research. It was an advanced step in the discussion of comparative theology, but it was a step only. The world of investigation has still moved onward. The doors which have held the past hermetically sealed and entombed, are opening under the patient labor of investigating minds. The religious history of the race of mankind is yet to be written. When written it will be found proved beyond a peradventure or doubt, that man is a religious being by his very nature, that under no conditions of his earth existence, at no time or place of earth since his existence, has man been found without the religious element in his nature. That one historical fact destroys a myriad of agnostic and atheistical theories and philosophies.

The attempt has often been made, and never more vigorously than in these skeptical times, to account for the universality of this characteristic of the race upon other

than the plain, rational and observed ground that the nature itself is religious. Some have attributed it to heredity, which merely modifies and gives direction to the nature; some have found in the environment of one's life a supposed key to his religious manifestations; but these only apply to the form or forms in which the nature manifests itself. Others claim priest craft as the paternity of all religions, little thinking that in making this charge, they rob man of his highest crown of true manhood, create a class of lords and knaves, who, professing to know more than their fellows, coerce their following by falsehood, hypocrisy and sham. It is too weak, too flimsy, too transparent an avoidance of a great fact found in the nature of man. It is the utterance of a soul impregnated with hates of atheistic proclivities, destructive and not conservative of temper.

This bald charge made against the race and its best mental and moral species, is not only an insult to its general intelligence, but discloses the arts of the demagogue and not the patient investigation of the philosopher. It is cheap denunciation too often heard upon our platforms, only to be answered from the audience by the outcry against it heard in individual hearts. And this outcry is the voice of one's own nature.

If then, as history discloses and as our own natures prove, the soul of man is naturally religious, what is the law pertaining to that religious nature, and how has it manifested itself during its great historic stages? Of the pre historic ages of man we can predicate nothing except by analytical reasoning. Taking the successive steps of progress found in known history, we may safely travel backward, and approximate, at least, the successive steps of the unfolding of the religious nature of man. It is simply reasoning from facts under the observed law, but it is the facts themselves which lie behind the reasoning, which, when once established, settle everything pertaining to their class and solve all doubts.

The first historic form of the development of the religious nature, as we have seen, is ethnic in its character. It belongs to race, nationality, climate, and environment. But a little removed from each other, the religious philosophies of Zoroaster, Confucius and Buddha, show a slight advance upon the old and upon each other. If time permitted I would show wherein, or in what particulars their successors crept up out of the narrow, limited, and restricted areas which enthroned them, turning their faces, like a flower towards the sun of a more universal religion, or the religion of all assure and not of a section or part. For the trend and drift has been and is towards a religious philosophy and form, universal in its character, and intellectually harmonious with all mankind, of whatever nation or tribe; whenever and wherever born, or living and dying to earth.

In other words, the religious nature in man is under the law of evolution or growth, like his intellectuality. The Gods of Egypt, of Greece and Rome, even in their so-called pagan state, were in some respects, an advance upon those great systems already referred to. The Jewish religion was still more advanced; while Mohammedanism, a child of Judaism, and partaking much of its spirit and doctrine, yet dominating Arabia, Turkey, and adjacent territory, having a following of more than one hundred and thirty million people to-day, and succeeding the founding of Christianity by some six hundred years,—seems to be the only instance of relapse rather than progress, yet disclosed in history. Hunting for the cause, we find the reason for this relapse or step backward in the fact that Mohammedanism was not a child born of Christianity or the latest and most advanced form of the religious nature, but that it dates backward to Judaism and its errors which Christianity supplanted, and from which it was evolved, or born. Neither Judaism nor Islam were universal in their character, but, like the religions which preceded them, were ethnic, or localized by country, nationality, tribe, or family. The Jewish scriptures and the Mohammedan Koran or Bible have many things in common, and their study affords much knowledge to students of comparative theology.

The latest-born of all religions, has under the great law of evolution, been the best, and that is known as the Christian religion. It entered the world mid-way of the advancing thought and intellectuality of the historic ages, and by its nature and teachings stepped to the front as the universal religion of man, proclaiming the fatherhood, the universal paternal character of God or First Cause, and the like universal brotherhood of man. It was a religion bounded by no nationality, no caste, no age of the race, no condition of mentality, no climate or latitude of earth, but, appealing to the religious sense of all, asked and still asks acceptance of all.

In its fundamentals it discloses the paternal in Deity, the law of love as enthroned in the universe,—the true law for the government of the individual and the evolution of character from the cradle onward, forever. It voices the true relationship which exists for man, and gives the law of their proper adjustment; it enthrones personal purity and an adjusted harmony of the three-fold life, and it lays its hand on the door of the tomb and rolls it backward to show us that the living tenant is not there confined in darkness but that he passed that way like a traveler and left his mortal clothing behind him, while he sped onward into the eternal light and life beyond. Nay, the Christian theology discloses both worlds of conscious being, this and the future.

It deals with the spirit, and the law of the spirit. It enthrones the spirit in man as the superior force of the control of the nature and in the development of character. It steps across the threshold of the mundane life, on the death side of the mortal existence, and discloses continuous spirit life for every mortal-immortal child of earth. The doors of exit from the mortal living both ways in the Christian philosophy, and spirits return to earth as well as go out from it. And the philosophy of return, like all the philosophy taught, is illustrated by examples, not only in the sacred books of Christianity, but practically in the different ages of the world.

The pure philosophy taught by the Nazarene and his apostles is broader, deeper, higher and better, than the creeds which present it in emasculated form to-day, and better than the creedsists who, in despite of its inculcations of charity and non judgment, still outlaw from its mercies and its hopes all who refuse to conform to their utterances or swear by their shibboleths. It is as broad as the needs of humanity, and if the law of evolution still obtains as I believe it does, then the higher spiritual truths found in the universal religion of the Nazarene Brother, will yet be evolved out of the bias of creed, church and a dogmatic theology claiming an exclusive hold upon truth, and will stand confessed, the hope, the sustaining power, and the real comfort of the race.

The union of the two worlds of conscious life is the highest outcome of the religious nature of man. It is the culmination, the crowning. That future life made clear to intellect and heart, and the restoration of the broken threads of the mortal in the immortal, is a fit crowning for man's religious nature, and discloses the wisdom, love, and harmony of God's great design and work in the creation of the human race. *Nothing less can do it; nothing more is needed to establish it.*

And O, ye spirits in the supernal life, assist us in opening the hearts of our brothers, so that we, the race, in unity may enjoy in full the fellowship of a life natural to the spirit. Come with your soft, sweet, loving influences; come as the stars come in the firmament of night; come like baptismal waves from the eternal shore of life; come with the fleet footstep, noiseless as the wings of the angels, and in the blending once again of hearts and lives which have been severed by an earth grave, give us to comprehend the completeness and the harmony of the creation of God!

ORGANIZED SPIRITUALISM.

Is It Practical and Desirable?

The discussion of this important subject is continued. We feel confident that the able contributions, published this week, will be read with interest and profit and that they will stimulate farther and fuller reflection and expression. There is nothing of such supreme importance before Spiritualists who desire the orderly and upward progress of Spiritualism both in its scientific and religious aspects. May the agitation spread and the interests be cumulative, until in good time it shall culminate in wise action.

J. G. JACKSON.

Your editorial, entitled "Unity," under date of October 12, stirs up such a turmoil of varied thought that I scarce know what to say, in brief space, appropriate to so momentous an issue.

Was there ever a time in our own country, or indeed in the world at large, when the awakening people seemed to need more wise suggestions?

Your idea is that a broad proposition be selected for our bond of "Unity," such as: "God is the Universal Father, man is the universal brother, and the Spirit of Love and Truth is the one working life of both."

Have not "the Fatherhood of God and the brotherhood of man" been long formulated by our race in the minds of many of its seers, philosophers and prophets? Yet how seemingly slow the advance.

Has the time not come when we should ask and insist upon an intelligent answer to the question: Why has this slow progress been the outcome of the ages? Since growth and development have been proved consistent with divine order, why do so much of evil and inharmonious so long remain?

Shall I suggest what seems to me the answer? Is it not that a false and superstitious conception of Deity and of the origin of seeming evil in the world still continues largely to dominate the minds of men? The reign of miracle, not the reign of law, has been ground into the human consciousness for thousands of years, and still holds its sway.

The Christian church still reaches back, for its basic ideas, to the paltry and foolish superstitions of primitive ages. The fabled fall of man, the tempting serpent, the promised Messiah, and the scheme of redemption that has so manifestly failed, are not yet stricken from the class-books of the so-called schools of divinity. On the contrary, have not such notions hereditarily become almost a second nature to large numbers of uncultured minds?

Veneration for vast and impressive architecture—cathedrals, churches and other structures—supplemented by high art in painting, sculpture and music, joined with persistent repetition of attractive forms and

(Continued on Eighth Page.)

QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.
6. What are the greatest needs of Spiritualism, or, to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the family, to society and to Government?

RESPONSE BY L. HAMMOND.

1. In the Anglican Church both parents of respondent were reared; also adhered to the same, at least nominally, until his majority or thereabouts, though from the age of fourteen years avowed skepticism was entertained, stimulating inquiry into the great problem. In prosecution of inquiry, some twenty eight years since, being in search of experimental knowledge of the Christian religion, became a probationer of the Methodist Episcopal organization but could not consistently remain an adherent thereto.

2. This is not easily answered in my case. At one period of my career I might have been classed as a deistical materialist, but would now be apt to represent myself as a materialistic spiritualist. Being of a skeptical turn of mind, in doubt as to the status of translated mortal intelligences, I have (from intuition) impressions, observation, and phenomena) for some fifteen years fought under the spiritualistic banner as being in consonance with my views and hopes.

3. The answer to this, I perceive, would embrace matter connected with the answer to No. 2, but will say, briefly, that I view life as simply indestructible; as to intercommunion between the two worlds, I cannot, as at present advised, consider intercommunion as improbable, for I view the so-called other world as simply the counterpart of this; and this opinion is based on observation, experience, testimony and reason. To go into details would be too extensive for this writing.

4. It is necessarily difficult to select from a long term of years replete with incidents, any one thing that most strikingly influenced my opinions, but will comply by relating phenomena of recent occurrence and therefore comparatively fresh in my memory. Will observe briefly, but I must first state that during the heated term of July '87 a babe of seven months passed to the other world from the room in which I am now writing. The babe had been raised by hand, as it is termed. Since its transition I have learned from its mother, that while it was in its usual health, and while she on several occasions was attending to the ordinary duties pertaining to the infant's needs she experienced a sensation as of some one's hand resting lightly on her shoulder and a momentary impression of some one looking on while she was thus engaged; this was so deeply impressed upon her as to cause her to turn to see who was present, but no one was visible. The aunt of the babe was living and a great attachment had grown up between her and the little one, and since its translation the aunt has heard sounds proceeding from the cook stove, whereon she was wont to prepare food for the child; also sounds from a cupboard or closet under a moveable sink, in which the water pail is kept, and this by both the sisters, causing them to investigate the matter but without finding a cause for the unusual disturbance. Doors have been opened and sometimes shut without visible cause. On occasion of my absence late in past summer, the sisters on retiring at night left on the east side of the sitting-room a certain cane-back, cane-seated chair weighing some twenty pounds, and another of ordinary weight some four feet southeast of the first named; and a third, a folding chair of ordinary light construction. The third chair was placed some ten feet to the southwest or opposite side of room. The stand on which I write is centrally located in said room and a small heating stove near it, leaving a space around both of the latter. In the morning on arising and entering this room the sister who had placed the chairs found the larger chair moved some two feet to southwest, and the other specified chairs each placed side by side and facing the larger, in position relative to each other as when in use on the occasion of the passing over of the babe before mentioned. It would be well to state that there was a younger brother of the sisters who occupied a dormitory in the house, and who could not reach the room by the staircase without passing the room occupied by the sisters on said occasion. Their room was reached by crossing room to northeast of sitting room so that the parties were isolated fairly well from the sitting room, and the probability of intrusion or meddling with matters detailed is pretty well obviated, no others having access to the house except those before mentioned. Now, aside from the moving of the chairs, the fact of their use on the occasion referred to and the distance they were conveyed into the room, of course impressed the parties as having some relation to the loved one who was invisible to them, but in whom an interest was supposedly manifested by some occult intelligence. And now that I have related the foregoing, I am conscious that if it is published in the JOURNAL, many of my own cast of mind will look upon it as a tale that is told, but it is an unvarnished one.

5. If you define religion as a system of faith or knowledge of ultimate causation I would answer that I do, inasmuch as the clearer insight into the relations of cause and effect, superinduced by a patient and thorough study of the theoretic, phenomenal and absolute principles of nature as are cognized in the study and practice of Spiritualism, conduce to the formation of an independent system of religious principles, variant in minor matters, in accord with the status of the individual, though in essentials there is apt to be a unity of expression among minds having attained to the same relative degree of information.

6. To my mind an answer to the 6th involves the 7th question. It seems necessary for the greater and more extensive diffusion of a knowledge of the benedict principles of nature underlying the teachings of Spiritualism that an organized effort should be made by liberal and broad-minded friends of the cause—and by those who have arrived at a reasonable certainty of the soundness of the fundamental principles of Spiritualism—to send them broadcast. A general diffusion of a knowledge of the rational and pure philosophy of true Spiritualism cannot but result in the amelioration and progress of the race in general and of those associated in the effort in particular.

Hawley, Kansas.

RESPONSE BY MRS. LURANA KOONS.

1. I am a member of the Methodist church.
2. I have been a Spiritualist for twenty years.
3. Through the mediumship of Moses Kirkendall, now in spirit life, while under control, spirits were described and marked incidents in their earth life related, unknown to any one in the circle at the time, but afterwards verified.
4. The fire test; the above medium's controls causing him to take live coals of fire in his bare hands and offer them to every one in the circle, none daring to touch them on account of the heat. On a critical examination of his hands, no burns were perceptible; witnessed by Miss Lizzie Davenport, of Silverton, myself and others.
5. I do, because his highest teachings tend to good, and develop the best there is in us. It teaches that we cannot be saved by mere faith or belief in another, but that one ever so pure and holy, but only by personal purity of character, love of truth and justice, and wisely adapting all our relations in life to the same we may hope to live in harmony with nature's divine laws in the present or a future life.
6. A better knowledge of the psychic laws governing the intercommunion of spirits with mortals. This knowledge may be obtained, first, by generously lending our support to all honest mediums; second, by and carefully reading the best books and spiritual papers treating on this subject; and among the latter, the JOURNAL takes a front rank. Having fought the battle almost single handed and alone, against fraud and error and for pure Spiritualism, it should be a welcome visitor—as it is a profitable one—in every home in the land.

Silverton, Oregon.

Relativity.

To the Editor of the Religio-Philosophical Journal:

In continuation of my former article on this subject, I will proceed to consider the examples of the relativity of knowledge adduced by Mr. Underwood. First, as to space and time, which are said to be resolvable into relations co-existent and sequent between subject and object, as disclosed by the act of touch, that is, as relations of states of consciousness, and not as external realities. Supposing this to be true so far as concerns limited space or limited time, it is certainly not true of unlimited space; that is, infinity, or of unlimited time; that is, eternity. To affirm the contrary is to say that the Absolute Existence exists only during the continuance of certain states of consciousness, which is to make Him finite. But if infinity and eternity exist as modes of the Absolute Existence, space and time viewed as relative, must also exist; for they are relations of the states of consciousness to which the Absolute Existence gives reality by underlying all phenomena, which phenomena are the manifestations of His being.

It may be objected that "both space relations and time relations vary with structural organization, position, vital activity, mental development and condition." This is true so far as their relations are concerned, but not true as to themselves. The latter position may be proved from the examples given by Mr. Underwood himself. The buildings he refers to may seem to be smaller or shorter than when he first saw them, but they are not really so. The time may seem to pass more rapidly, but it does not in reality. There is a relative change, that is, a change in relation to our consciousness, but not an actual change. The use of a measuring tape or of a watch, as the case may require, will prove that there is no change in the size of the buildings or in the length of time. It amounts to this. Space and time do not exist as external realities in relation to our consciousness, yet, seeing that they are essential to our knowledge of phenomena, they must be real. If these phenomena are manifestations of the Absolute Being, space and time must be the conditions under which such manifestations take place, and therefore the conditions of existence of the mind and matter whose intimate essence is supposed to be identifiable with the intimate essence of the Absolute Existence. Moreover, space and time as unlimited, that is, as infinity and eternity, are modes of the existence of the Absolute Being Himself, and therefore, all His phenomenal manifestations must partake of space and time as limited, that is as known to us.

It is said, however, that the qualities and states of matter, that is, of external objects—sound, color, odor, taste, hardness, resistance, extension and motion, are merely names for different ways in which our consciousness is affected. It is inferred from this that "were we destitute of hearing, sight, smell, taste, and touch, the supposed qualities of matter would not, so far as we can know or conceive, have any existence whatever, for by psychological analysis they are reducible to states of consciousness." Therefore, if every animated inhabitant of this earth were destroyed, all external objects would cease to exist. It is true that if Laura Bridgman, for example, had been deprived of all her senses instead of only sight and hearing, she would have had no consciousness of any existence but that of her own bodily organism. Moreover, if every individual were similarly deprived of all their senses, all of them would be in the same condition of unconsciousness of external nature. But each individual would be conscious of his or her own organism, and notwithstanding such limited consciousness, the bodily organisms of all of them would still exist, although the fact would not be generally known. Let us suppose, however, that all the individual organisms living on the earth were destroyed. Does it follow that there are no other beings in the universe who could be conscious of the qualities and states of matter? I do not find that it is essential to Mr. Spencer's philosophy that man is the highest product of evolution. But supposing it to be so, the Absolute Existence would still remain after the destruction of the human race, and if it be true that all the phenomena of nature are the manifestations of His being, matter of which the qualities are said to be merely states of consciousness may still continue as a formal condition of the Absolute Existence. In fact, it must exist, if the intimate essence of matter is identifiable with the intimate essence of the Absolute Being.

It may be true, as Mr. Spencer affirms (Esq. 450), that the terms "intelligence" and "volition" are not fitted to describe the psychological attributes of Deity. In this case we cannot ascribe to the Absolute Existence mental states similar to those by which our consciousness is affected to give rise to the conception of qualities and states of matter. But this would not preclude Deity from being conscious of matter in some other manner; just as a person might be conscious of his own bodily organism, although, owing to the absence of the organs of special sense, he might have no knowledge of external nature. It would be, indeed, a

parallel case, comparing great with small; for "if the universe of phenomena is the multifarious manifestation" of the Absolute Existence, the phenomena which give rise to the mind to such manifestation, and the consciousness by the Deity of that which underlies those phenomena would be an act of self-consciousness. To say, then, that the qualities of matter do not exist apart from our consciousness, amounts to nothing, as that which underlies them and gives them reality exists in the Absolute Existence, the Reality of Realities Himself.

Let us see now whether there is any reason to believe that we can know objects as external realities, or whether our knowledge is strictly limited to our states of consciousness. According to Mr. Spencer's theory the "inexplicable persistence in consciousness" is evidence of the existence of something which underlies all phenomena, internal and external, which something is the Reality of Realities. The Absolute Existence is identified in its intimate essence with the intimate essence of matter and of mind, the qualities or attributes of which are the phenomenal manifestations of the Absolute Being Himself. Here Deity is both subject and object; for the external phenomena by which He manifests Himself are resolved, when presented in consciousness, into internal phenomena which are also His manifestations. It is like a man gazing at his reflection in the mirror before which he stands. If the man has not seen himself reflected before he will not recognize the reflection as himself, but when he does see it, he recognizes himself, and he will always do so, even though his features may change in appearance so that he would not be known by his own family, if they had not seen him for a long period. There is something by which he will be sure that he is the individual whose image is reflected, and that it is not anyone else. It must be the same with the external images or reflections of the Absolute Existence which gazes through the human consciousness on the external world. He recognizes Himself in all the phenomena of external nature. But how could He do so if the human consciousness gave a confused or distorted image of the external object? The mirror, if imperfect or if arranged for such a purpose, may thus act with the figure reflected from it. But the human organism can be compared only to a perfect mirror. Both alike will give a perfect representation of the object presented to it.

We are justified, therefore, in affirming that that which underlies the phenomena of consciousness is able through the consciousness to know external phenomena, not merely as realities, but as actually existing in the form by which they are conceived in consciousness. If this is true of the Absolute Existence, surely it must be true also of the mind, the intimate essence of which is identifiable with the intimate essence of the Absolute Existence. As underlying all phenomena, it would be unreasonable to say that the Deity acts in the mind, but even if not, its action must be as perfect as that from which it is derived, subject only to the limitations of its being. It may be objected that this is a condition which makes all the difference, but it really affects only the limit of knowledge and not its authenticity. Where the organism which constitutes the limitation is perfect, the image presented through it to the consciousness must also be perfect. This would seem to be required by the presence in the mind, or as underlying the phenomena of consciousness, of the Absolute Existence. If the Absolute or, as I prefer to say, the Infinite Being, knows the external reality through the human organism, so also must the conditioned, or the finite, of which that organism is the embodiment. The knowledge in the latter case is limited, but so far as it extends, it must be as correct in one instance as in the other.

It will be asked, in what form do we know an external object? To this question I would reply that we know the object as existing with such qualities as our reason informs us properly belong to it, and not to our consciousness or something else. Mr. Underwood names as qualities or states of matter, sound, color, luminousness, odor, taste, hardness, resistance, extension and motion, under which he includes heat, all of which are supposed to be reducible to states of consciousness. If we abstract from these all the qualities that are due to motion or vibration of an external something, that is, sound, color, luminousness, odor, taste, and heat, with motion itself, we have hardness, resistance and extension left. The qualities of hardness and resistance are relative to each other. If there is no resistance there is no hardness, and vice versa. They are relative also in the sense that what resists is hard to one touch may not be so to another; and it is possible, therefore, that in some relation neither of those qualities may exist. Only extension, the quality which gives form, remains. To prove that extension or form belongs to the groups of our consciousness which we call sensations of sight and touch, Mr. Underwood refers to Prof. Huxley's statement that "if the surface of the cornea were cylindrical, we should have a very different notion of a round body from that which we possess now." This statement may be true, and yet the inference be erroneous, as in fact it is. Prof. Huxley's argument is based on the assumption that the eye would be a perfect organ of sight if its cornea had a cylindrical surface, whereas the very fact of this surface being cylindrical would in such a case be evidence that the organ was not perfect. But, further, our idea of form is not dependent on light alone. Even with a perfectly flat surface, vision alone would not be sufficient to give reality to the object, and curved surfaces could hardly be recognized without the additional aid of the sensation of touch. Not only has touch a teaching of its own, but it corrects that of sight, and I maintain that together they give perfectly reliable information of the existence of external objects having form. Moreover, visible and tangible objects must have some other quality than extension, and touch further informs the mind that the object also has hardness. For this is a real quality so far as we are concerned, and we are justified in assuming that it is a real quality to everything that exists, although there are degrees of hardness, depending on the power of resistance the object possesses in relation to any other object. But we may go further, and affirm that the qualities that were abstracted as forms of motion, are the result of changes in external objects, which changes are evidence of the existence of certain qualities in the objects themselves, although what they are we do not know at present. Thus, luminousness and color are evidence of special conditions of the surface of bodies which enable them to reflect and refract the motion of certain rays of light. Heat, odor, and taste are evidence that the molecules of certain bodies are affected by special modes of motion which give rise to the sensation of those qualities. Sound is evidence of the motion of a fluid, the air, the existence of which we infer from other phenomena. Nor is the po-

posing view helped by the conception of vibrations of matter being an inference from the states of consciousness caused in us by "vibrations which have been appreciated by the optic or tactile nerves." For, the latter vibrations are the vibrations of matter in question, which are admittedly produced by something external, although this something is said to be unknown.

In effect, we know external objects as having form and resistance, or degrees of hardness, and also as having certain properties or arrangements of particles which under proper external conditions give us the consciousness of luminousness, color, heat, motion, odor and taste, all which constitutes an external reality of which consciousness gives us an actual, and not merely a relative knowledge. If, however, it be still maintained that we have not a real knowledge of such objects, I would say that we have such a cognizance of them that we are justified in inferring that they actually exist in the form in which they appear to our informed consciousness. The thing we know to exist, and although some of its qualities may be known to us only as states of consciousness, yet these, as conditions of a mind which derives its being from the absolute existence that underlies all phenomena, must give, when they have been properly tested and arranged by the judgment, a true knowledge of external realities. The contrary opinion, which is opposed to common sense, is a negative which can never be proved. To a philosopher in his study, or even in the presence of the ordinary phenomena of external nature, all our knowledge may appear to be resolvable into states of consciousness, but not to him who sees the qualities of matter or directs the forces of nature for working out some great, or even useful design. The sculptor or artist cannot give outward form to his thought in states of consciousness, nor can the engineer who tunnels under mountains, or spans arms of the sea with his works. The discoveries of science, and their application in the manufacture and formation of works of art, are not consistent with the view that external phenomena are merely states of consciousness; whatever may be said of astronomy or any other science, as the formulation of the activities of the forces of nature. The error of the cosmic philosophy is in distinguishing too sharply between absolute and relative existence; as that of Pantheism is in identifying them too closely. We must conceive of Deity as organic, and as embracing many objects, organic and inorganic, each of which has a real existence of its own, although forming part of the organic whole, whose existence, on the other hand, is independent of those objects and would continue although they all ceased to exist. This is the true mean between the idealism of Berkeley, who affirmed that objects are nothing but ideas, having their origin in the eternal spirit, who alone has real existence, and the materialism of Hæckel, who asserts that there is no such being as spirit, that all objects are merely the result of the development or activity of matter under special conditions, matter alone being eternal.

C. STANLAND WAKE.

Law.

All healing is according to some law. Law is an established order of sequence or an authoritative rule of conduct. It arises from relations and primarily implies the will of a superior, and the word always carries the idea of uniformity and reliability. The social, moral and commercial relations necessarily subsisting between individuals of the human family have given rise to the various laws binding from custom or formal statute. Obedience to these laws tends to harmony and justice between units of the race. These laws are man-made through delegated authority and are expressions of the universal moral sense.

Uniform laws are seen in the relation of environment to man. Man has learned to trust implicitly for a continuance of the established order of so-called nature. He expects, without question, that whatever may be the cause of this uniformity, it will be persistent and reliable, and he plans accordingly. Obedience to these laws, (not wholly of his own making), or a reasonable adjustment of himself thereto, is necessary to man's well being, yea, is absolutely essential to his very existence in a phenomenal universe. The latent thought is that the uniform order of sequence in "natural" events is the continuous expression of the will of the ruler of the Universe, and thus we recognize the fundamental idea involved in the word "law." But man is a spiritual entity having necessarily an environment of spirit. "God is spirit." To be "reconciled to God" is to experience the truth that "in God we live and move and have our being." This is the law of life. Consciousness thereof is key to perfect living and highest healing. The perfect law of the relatedness of man to spirit is not subject to caprice of any being, finite or infinite—'tis changeless and eternal. The law remains perfect whatever man's action. Suffering (not punishment) will follow whenever there is disobedience. Gravitation is not so permanent as the law of moral relations and of soul to spirit, that is, man to God. "All power is of God"—from spirit, and manifests itself through the spiritual in the plane or sphere of the mental and vital, and can (through soul action) be translated into or expressed as visible body, which, in this sense would be the "coarser fabric of the soul." The soul itself is an outlined, manifested God-thought—taking its form from a definite thought in divine wisdom, and receiving its spiritual quality as a reflected image of Deity, by virtue of its divine parentage, and thus man, according to supreme law, is a living, willing, loving, thinking, doing being, like unto his creator—parent.

Conformity to the laws of his nature is obedience to law of the highest and best, wherein is his true source and real subsistence. Man's higher most connects with spirit's (God's) lower-most. Were pure love dominant in the realm or at the point of man's higher most, then truly would "love be the only law," universal and omnipotent. Unselfish, irrepressible desire of one being to do good to another being is love, pure and absolute. God is love.

Through the understanding of God (Love) comes Divine healing—Christ cure, yet since man may be disobedient (ignorant) on several lines or planes, so his hurt can be helped by knowledge and obedience along the erring line or in the plane of disobedience. Thus many are discordant (sick) mainly from lawlessness along lower strata of forces and principles. There are laws of vitality and laws of mentality, and each of the classes of laws may ultimate in changed physicality. Much healing, claimed to be spiritual, divine, Christian, or contingent on the moral goodness of the healer, is wrought solely through laws of life and mind which are obeyed sometimes ignorantly, by people who do not manifest any unusual purity or intelligence. There are, so to speak, separate planes or kinds of healing, each wrought in

silence and according to occult law. Results must come when the law "is honored." "Twice two is four" whether uttered by an infant, an idiot or a mathematician. Man may flatter himself by the loftiest interpretation to a very simple act, and healers often favor their own goodness and the special favor of God when they have merely said the "multiplication table" correctly, and thereby destroyed the patient's mistake and thus obtained a good (right) result. They figured the problem aright on its proper plane and got a right answer, and the operation was as independent of morality and purity as is the work of a mathematician, and the obedience which brought conscious blessing may have been totally independent of their pet theory or their accepted theology. Successful healers are sometimes overwhelmed with imputed goodness not consciously merited. Thinkers study to know causes—seek essentials—and get wisdom from both failures and successes. The greater the healer's illumination, the more complete his purification, and the higher his spiritual understanding, the more Christly will be his power. His obedience thus reaches higher laws and his healings become more purely divine.—*The Christian Metaphysician.*

Spiritualists' Mass Convention.

Report of the Meeting held at Stowe, Vt., September 27, 28 and 29.

Agreeable to call, those interested met at unity church at 10:30 A. M., Friday, and were called to order by Dr. S. N. Gould of West Randolph. The following officers were elected to serve through the convention: President, Dr. H. B. Storer of Boston; Vice President, Dr. S. N. Gould; Secretary, W. B. Parish of Stowe; Business Committee, Dr. S. N. Gould, Mrs. J. A. Stafford and Mrs. J. W. Stiles of Stowe; Treasurer, J. A. Stafford of Stowe.

The exercises were commenced by singing by the choir which consisted of a double quartette of fine singers, under the leadership of Prof. E. R. Ober of Waterbury, Vt. Dr. Storer on taking the chair made some very appropriate remarks in a pleasant manner. The morning session was a conference, which was participated in by J. Clegg Wright, Dr. Gould, L. Sallis and Mrs. Stafford. The remarks were all of a high order and thoroughly practical. A song by the choir closed the session.

Afternoon: Conference opened at 2 o'clock. After a song by the choir, the subject of "Progression" was introduced for discussion, which brought out some fine thoughts from J. Clegg Wright, L. Sallis, Mrs. Abbie W. Cressett, Dr. Gould and Dr. Storer. After a song, Dr. Storer was introduced as the speaker of the afternoon, and to those who have had the pleasure of listening to him it is needless to say that his address was very able, interesting and instructive. A song by the choir closed the exercises.

Friday evening the conference was opened by Mrs. Cressett, followed by Mrs. Emma Paul and others. The regular speaker of the evening was J. Clegg Wright, who gave one of his grandest lectures on the history of Christianity, bringing it up from Roman Catholicism through all its changes to the glorious advent of rational Spiritualism. The large and intelligent audience listened almost breathless to the grand truths that fell from his lips. After a song the convention adjourned until 10:30 Saturday morning.

On re-assembling at the hour appointed there was singing by the choir and a conference followed lasting one hour. The speaker of the morning was Mrs. Abbie W. Cressett. Her address was what all Spiritualists needed to hear and live up to, carrying all into the great practical field of active work for all humanity. The session closed with singing.

Afternoon: The meeting was called to order by the president, and after the usual interesting conference, Mrs. E. M. Paul of Morrisville was introduced. She recited a fine poem, and followed with a lecture full of wisdom, the subject being the "Power of Thought." She took the ground that even our thoughts are not our own, but that after we have sent them forth from our brain they go on, and on, influencing others for good or evil. The meeting then adjourned. In the evening a fine entertainment was given, consisting of music and recitations, and closed with character reading by J. Clegg Wright.

Sunday morning conference was called to order by the president. The subject for discussion was "Prayer." It was made very interesting by Dr. Storer, Dr. Gould and others. J. Clegg Wright was speaker for the morning, and for an hour and a half he gave advanced, radical yet truthful utterances which were listened to with profound attention. After singing the session closed.

Sunday afternoon, in consideration of the fact that our great test medium, J. D. Stiles, was prevented from being with us on account of sickness, and well knowing that the audience were looking anxiously for something of that kind, several of the esser lights kindly consented to do their best, and some very satisfactory tests were given by Dr. Gould, Mrs. Dr. Nichols of Barre, and others, during the conference hour. After this we listened to short speeches from Dr. Storer and J. Clegg Wright. The choir then sang that beautiful song "We should love each other more," and the meeting closed.

Sunday evening our last session was called to order by Dr. Gould. After a fine selection from the choir we enjoyed short speeches from nearly all of our speakers. Then, after tendering the usual vote of thanks to all who had helped to make the meeting a success, and listening to the song "We will all meet again in the morning land," the convention came to an end with many a hand shake and warm good-by. Although the weather had been rainy the meeting was a perfect success, and the attendances large. Our friends from the churches came in freely to listen to the great truth of humanity. We have faith that much good seed has been sown, and may the good spirits help it to grow.

K. F. S.

The Mexican Wasp.

The Mexican wasp was built entirely for business. He is over two inches long when he is of age, and is about the color of a bay horse. His plunger is a full inch long and as fine as a spider's web. Unlike the stinger of a common bee, the stinger of the Mexican wasp is non-forfeitable. He doesn't give up after one lunge, but has it always ready for an all day job if necessary. The mission of the Mexican wasp seems to be merely to hunt up people and run that stinger of his into them. The natives say that he will go ten miles out of his way to get a whack at a person. The natives seem to get fat on snake bites, centipede bites and scorpion stings, but if they discover one of these wasps in their neighborhood they hunt for cover without delay.

Woman's Department.

Our readers will be pleased to peruse some extracts from an interesting letter of Mrs. Sara A. Underwood, who is passing a very pleasant season on the Pacific coast.

SAN FRANCISCO, CAL., OCT. 2, 1889.
I have had a number of conversations with Mrs. Duniway. The last time I saw her we met on the street just as she was starting for Washington, for a three weeks' campaign to rally the women there to insist upon their right to vote, on the ground that the judge who declared women's vote unconstitutional had no legal right to make that decision. Today they are to vote, and if their votes are not counted, or are cast out, they will contest the matter in the courts. Mrs. Duniway is doing good work in the woman's cause, more than any other person on this coast. She is a wide-awake, bright, level-headed woman, and I am only surprised to see so little mention of her work in the *Woman's Journal*. Mrs. W. R. Keenan of East Portland, is an active organizer and speaker of the Knights of Labor there. We passed a lovely day together, going by steamer down the Willamette to Milwaukee, about eight miles above Portland, a small place. We visited there Mr. Lowell's fruit farm, one of the largest I ever saw, where we rambled for hours over acres covered with trees, vines and bushes bearing marvelous burdens of fruit, mainly apples, pears, plums and prunes, with a mixture of quinces, cherries, strawberries, grapes of all colors, raspberries, blackberries, and many kinds of nut and shade trees strewn through the large orchards. We "sampled" fruit until I was scarcely able to do justice to the appetizing dinner to which we were invited at a friend's house, where we had the company of a charming Oregon school m'am, who, with two sisters in the same profession, takes care of their widowed mother and little brother, who were left helpless at their father's death by the treachery of his partner in business. Of course she is a suffragist.

In a drying house on the fruit farm we saw the process of preparing prunes for market. Mr. and Mrs. Lowell were absent at a camp meeting and we were disappointed at their absence, as he is an old time reformer and enthusiastic in everything progressive. Mrs. Keenan has a charming daughter, about seventeen, who was at one time the youngest Knight of Labor in the country—a special dispensation being granted to admit her when she was only fifteen, as her mother wished her services as clerk—beside this she understands how to engineer a steamboat, and is often playfully called "captain" by her young friends.

We have met here a number of people whom we first made acquaintance with on a former visit to California, and several whom you know personally or by reputation. I met here for the first time, Wm. Emmette Coleman, who has been our correspondent for many years, as well as contributor to the *Index*, and for whom I have always held a hearty esteem as a man, which is not lessened by meeting him. He is a very likeable man, modest in manner, with a sincere, trustworthy face. He is a thorough bookworm and has an admirable library of his own, containing something over five thousand seven hundred volumes, many of them very rare and valuable works. These he has catalogued in a very complete and easily understood method of his own arrangement. After looking over the long list in this catalogue, under the head of "Theosophy," I could better understand how much Madame Blavatsky had to fear from his arraignment of her muddled philosophy. Mr. Coleman is constantly adding to his library from the latest foreign as well as American works on the subjects he is interested in, but he says he keeps no useless books, and "weeds" his library free of merely show-books, by sending such as fall into his hands to friends to whom they may be of value in certain directions. So his catalogue is not very long under the head of "Fiction," only a few of the best being retained. I was glad to learn, too, that he is appreciated by those who know him, as his collection of unique holiday and other gifts show. I have to thank him, too, for sending several of the wide awake California women thinkers and workers to call on me, among others, Mrs. Elizabeth L. Watson, the speaker and writer, whom I saw once before in Chicago, but only "at long range," when she spoke at McKim's theatre last year. To-day's nearer view and interchange of thought were even more satisfactory to me than her excellent public address, since by this I got nearer to the real womanliness of her nature. Mrs. E. E. Robinson also called. These ladies gave me a clearer idea of the status of the woman's cause in all directions in this State than I have been able to glean from other sources. I enjoyed their call greatly and hope to see more of them before we leave.

At Mr. Underwood's lecture in this city I met, for the first time, another whose name was familiar to me through the columns of the *JOURNAL*, Mrs. Adelle Ballou. Among those who have called on us here, is that veteran in reform, John A. Collins, a white-haired, gentle-mannered, dignified gentleman, whose quiet bearing, and erect carriage gives little hint of his nearly four-score years, most of that time devoted to reformatory work. He was the associate, in his earlier career, of Horace Greely, Garrison, Phillips, Oliver Johnson, Fred Douglass, Gerrit Smith, and other anti-slavery agitators. He has been printer, editor, preacher, communist, politician, superintendent of public schools, teacher and lecturer. He is now interested in industrial co-operation, and has been largely instrumental in organizing a national co-operative homestead society in this city, and is the author of numerous pamphlets on this subject. Woman suffrage has always been an earnest advocate of, and when I was in this city some years ago, he was at the head of *The Pioneer*, a suffrage paper, published by himself and Emily Pitts Stevens.

F. Schunemann Pott, the German orator and resident speaker of the German Free Congressional Society, in San Francisco, also called on us. He is a refined and scholarly gentleman with somewhat more of a Unitarian air than of the radical free thinker, which he really is. He and Mr. Underwood had a pleasant talk, touching the progress of free thought since they first met in Philadelphia at a liberal convention held there in 1857. Since then Mr. Underwood has spoken for his Philadelphia congregation (in 1869) a d on his platform here (in 1871). The Germans are very proud of Mr. Pott as a German orator, and his services as a lecturer are in demand all over the country. He contemplates making a trip east before very long. He is, or rather was, you know, one of the vice presidents of the Free Religious Association.

Another caller was Hon. John S. Hittell, who has been many years editorially connected with the *Alta Californian*, and is also known as an author through his large work, "The Resources of California," a brief "History of Culture," "The Code of California," etc. Years ago in 1855, a work from his pen, in two

volumes, entitled "The Evidences Against Christianity" was published in New York. It was very able and praised in high terms by the *Westminster Review*; but there was little demand for the work and it was a loss to the writer, after all the years of laborious work given to it. Mr. Hittell says the book did not produce the result that he had hoped, and he turned his attention to other directions. The work is now out of print and not many know of it. Mr. Hittell is now engaged in revising and enlarging his "History of Culture," and doing other solid literary work.

Among the active liberals of this city who have called, is a member of the well known Beecher family, Frank Beecher Perkins, a nephew of the great preacher, and formerly of the Boston City Library. He was for a number of years librarian of the free library of San Francisco. Mr. Hittell says of him that he has more acquaintance with books than any other man in the city. His political expressions did not, however, suit the library directors and in consequence some months ago he lost his position. He is now literary editor of the *Weekly Star*.

Another notable Californian Liberal is Judge J. W. North, of Fresno. Nearly or quite half a century ago, he was an anti-slavery agitator and agent in Connecticut. He founded the towns of Fairbault and Northfield, in Minnesota, the latter town being named in honor of him. He was a member of the Constitutional Convention which framed the constitution of Nevada. Judge North was also founder of the town of Riverside, Cal., and is well known for his public spirit. He is a radical free-thinker, a man of fine education, a graduate of Wesleyan University (Conn.) and an accomplished public speaker. He is now about 75 years of age.

We came from Portland by way of steamer, a trip of seven hundred miles, mostly on the Pacific Ocean. I enjoyed every hour of the three days I was on board. I didn't get seasick, but as it was smooth sailing all the way, I didn't have a fair trial. Heavy fogs, however, attended the whole trip, delaying us, and giving us a sense of danger, while it obscured our view. I have been taken rides to see everything in Oakland, and to the fine buildings and grounds of the University of California, at Berkeley, six or seven miles from Oakland, by Mrs. Dollie J. Broneer, a grand daughter of Abner Kneeland, founder of the Boston *Investigator* and herself a bright woman and delightful companion, who has had a varied and interesting experience in frontier life. To her and her sister-like friend Mrs. Schun, of Oakland, I am indebted for many kindnesses, and abundance of lovely flowers from their gardens. It seems odd to my eastern eyes, however, to see roses, chrysanthemums, fuchsias, daisies, pansies and geraniums blooming in the same garden in the month of October. I have visited the State Fair now being held here, but do not think it equal to one I attended some years earlier in this city. I think people all over the country are beginning to take less interest in these annual shows. I went as the guest of an artist's wife and so paid more attention to the pictures exhibited, with her as a guide, than I otherwise should. The collection of the works of California artists was quite large, but there were few exceptional fine pictures outside of the work of Thomas Hill and William Keith, California's best known artists. Then I have visited, of course, the Cliff House and saw and heard the seals—I had no idea there were such hosts of them. But the one thing which most surprises me in San Francisco is the superb cable-car system by which the high hills, called here streets, are traversed. It makes me glad to look down one of these streets from the cars, and I have not got so that I feel safe in them yet; I have never seen a city so intersected with cable cars as this, and the cars are prettier and go with a much easier motion than those in Chicago, and accidents, I am to d, very rarely occur.

But I must close with much left unsaid. Mr. Underwood who has just returned from his southward trip tells me that while speaking at Hanford, one hundred miles or more south of here, last Sunday night, a sharp earthquake shock was felt, but it did not interrupt the lecture. Another shock occurred at Fresno, the day following, just after he had reached the hotel there; but he is not quite sure that he was the Jonah who caused them. I was just ready to close this when I received a call from Mrs. E. L. Campbell, President, I think, of the San Francisco Women's Educational and Industrial Union. She is a descendant of the founder of the Campbellite or "Christian" faith, and a very progressive woman. The Union here is but a year old, but is already doing a good work, one branch of it attending to such work as is done in Chicago by the Women and Children's Protective Association. She is an active member of the Century Club of this city, an association composed of about two hundred of the wealthy women of this city, mainly society women with a few progressive souls intermixed. But though it is said to be a rather conservative body, the very fact that such a society can be formed for intellectual as well as social purposes is indicative of woman's progress here as elsewhere. I am invited to lunch with her to-morrow if my other engagements will permit, when I shall learn more in regard to what women are doing here.

SARA A. UNDERWOOD.

Magnetism, Hypnotism, Spirit or What?
To the Editor of the Religio-Philosophical Journal.
Several months ago the *JOURNAL* published an article from me headed as above, in which I related the particulars of two remarkable cures which were effected upon me—one of vertigo and, in seven or eight months afterwards, of rheumatism; the last only a few days previous to the date of the communication.

I stated in that paper that I was then free from rheumatism, but I said, "time alone can tell whether it will return." Now some *JOURNAL* readers, as well as readers of other papers that copied the article from the *JOURNAL*, are curious to know whether it has "returned." To such let me say that although no apparent means were employed at the time but the simple touch of a lady's fingers, I am still as free from rheumatism as I ever was at any period of my life and I shall be 66 next Tuesday.

There is not the slightest indication of either vertigo or rheumatism in my system, to-day, that I know of. I feel enthusiastic on this subject for to me these cures seem almost miraculous; indeed, if by the word "miracle" is meant something accomplished outside the realm of known law, they deserve the name.

There is a mystery about such things which, to me at least, seems unfathomable notwithstanding the numerous theories which have been advanced in supposed explanation of them. In my case there was no hypnotism nor mental subjection to that lady; I did not try to be passive, nor she posi-

tive; we were both in our normal condition,—no exercise of will power, magnetism, mediumship nor anything else, seemingly, by either. She simply touched and the work was done. I must let others explain it, I confess I cannot.
Sturgis, Mich.

BOOK REVIEWS.

[All books noticed under this head, are for sale at or can be ordered through the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

TRAVELS AND ADVENTURES OF Little Baron Trump and his Wonderful Dog Bulger. By J. Edgar Lockwood. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price \$2.00.

The gift books are already beginning to appear, and Little Baron Trump and his Wonderful Dog Bulger will be found very entertaining to the little folks, as such extravaganzas always are. It is illustrated profusely by George Wharton Edwards and is gotten up in very attractive style.

The wonderful people whom he found on a southern island, who lived on wind, is one of the best descriptions. The young Baron lived with these people for some time and describes their appearance and habits. A brisk wind inflated them like balloons, and then during quiet times the skin hung loose upon their bones. When fully inflated a number of warriors came too near the young Baron's fire, and the wind expanding the whole platoon of them exploded and produced such consternation and desire for revenge that well nigh caused the young hero his life. In the end it was saved through the courage and intelligence of Bulger, the dog.

WITHIN THE ENEMY'S LINES. By Oliver Optic. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price \$1.50.

This is the second volume of "The Blue and the Gray Series." It is a sequel to the first, "The War of the Rebellion," and while not rising to the dignity of history, the writer believes all his events possible and with a parallel in the actual occurrences of the period of which he writes. Like all of Oliver Optic's stories, this will prove interesting and fascinating to young people, and especially those interested in the stories of the Civil War.

New Books Received.

Vitus Bering: The Discoverer of Bering Straits. By Peter Lauridsen. Chicago: S. C. Griggs & Co. Price \$1.25.

Our Silver Coinage. By John A. Grier. New York: John W. Lovell Company. Price 25 cents.

A Woman of To-day. By Margaret Crawford Jackson. American Authors' Series. New York: John W. Lovell Company. Price 50 cents.

The Discoverer of the North Pole. By Ernst von Himmelf. Boston: Ernst von Himmelf Publishing Co. Price \$1.00.

Darwinism: An Exposition of the Theory of Natural Selection, with some of its Applications. By Alfred Russel Wallace, LL.D., F.R.S., etc. London: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price \$1.75.

The Faiths Facts and Fables of Religious History. By Emma Hardinge Britten. London: John Heywood, 1839. Pp. 124. Price, cloth, 75 cents.

Magazines for October not Before Mentioned.

"The Eclectic." (New York.) Gannett's Views on Art and Artists, notes of conversation taken by Miss de Bore, are full of brightness and suggestion. Canon Farrer, under the head of The Nether World, studies low life in London. R. S. Courtney contributes a very interesting sketch of Roger Bacon. A practical article, The Diseases Caught from Butcher's Meat, and a paper which also appeals to the current interests of the time, is The Case Against Capital Punishment. Two readable articles of travel will be found in Mr. Firr's visit to Zimra, and Sicilian Travel, 1878-1889. Mr. Grant Allen contributes Tropical Education, and the sketch of the Comédie Française will attract all lovers of the drama.

The Unitarian Review. (Boston.) A strong and able content is presented for October. Religion in the Light of Modern Science is contributed by the well-known writer, Lewis G. James. The True Line of Descent: Was it a Religion? A Door of Utterance, are interesting articles. The Wonderful Return of the Waldenses to their Mountain Home is a bit of history and shows the persecutions and hardships of a remarkable people.

The English Illustrated Magazine. (New York.) The articles for October are varied and instructive. Algernon Charles Swinburne contributes a charming poem entitled On the South Coast. Children in the Streets, by Mrs. Jenne, will attract attention, being timely and to the point. Ceylon is an illustrated article by Sir Frederick Dickson. English Girlhood, by Mrs. M. desworth, is a pretty sketch. The Embossing of Metals is a descriptive article, finely illustrated.

The Statesman. (Chicago.) The October number opens with a Symposium, by prominent Chicago men, on a World's Congress at the World's Fair. The Statesman will give special attention to this proposed Congress, and an extended discussion of all international topics is promised in future numbers. The other features of the October number are Municipal Gas Works; The Internal Revenue System, Christian Socialism, and Life Insurance.

The Chicago Law Times. (Chicago.) A biographical sketch and portrait of James Kent, LL.D., opens the page of this quarter. This is followed by such solid reading as The Oregonian Case and the American Courts; Amendments to the Federal Constitution; Trial of William Penn for Preaching the Gospel; The Woman Lawyer; Federal Suffrage, etc.

Truths of Nature. (Boston.) This monthly journal, devoted to natural science, aims to record the problem of social reform and advanced thought as developed in theosophy, astrology, etc. Subscription price \$1.50 per year; single copies 15 cents.

The Journal of Speculative Philosophy. (New York.) Contents: Leibnitz's Critique of Locke; The Spiritual Sense of Dante's "Divine Comedy"; Book of Revelations, etc.

Also Phrenological Magazine, London. Sphinx, Germany. Psychische Studien, Leipzig.

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CHICAGO, ILL., Saturday, October 26, 1889.

The Great Need.

To the Editor of the Religio-Philosophical Journal.

The great need of Spiritualism is accurate scientific methods in the investigation of phenomena. The first essentials in any investigation is to acquire a knowledge of all known facts which have anything in common with the thing to be investigated.

A careful study of these facts, their relationship one to the other, and to the matter under investigation, will place us in a position to judge candidly and impartially of phenomena for which known laws do not furnish a solution. Every known fact however unaccountable should be carefully noted and recorded for future use, for we may be sure that however isolated it may be it forms one of the links of some chain which connects it to the fountain of truth, and when the links have all been gathered up it will be an easy matter to place each in its proper place.

We need unbiased, cool-headed, trained investigators, not only to develop media, but to carefully observe and classify phenomena which may come through them. It seems to me that so far in the history of Spiritualism, but one great central fact has been demonstrated, and that is a life of the individual beyond his physical existence.

The return of our spirit friends makes this conclusion. All Spiritualists agree upon this point. It forms the basis of all discussions, and by common consent is tacitly, at least, acknowledged to be the foundation upon which the temple of Spiritualism is to be built. All else is secondary. Remove this one demonstrated fact and the whole superstructure would fall.

Unity is not possible, nor is it desirable except upon a basis of demonstrated facts. Before Spiritualists can unite as a body, a vast amount of work will have to be done in clearing away rubbish, carefully observing and preserving every thing worthy of note. Spiritualism ought to be studied as a science and not as a religion. It is accurate, definite information that we want, not irrational fanaticism. In this work it is but justice to say the JOURNAL has been the pioneer, the advanced guard, and its noble work is already fully appreciated by a few and in the near future it will be by the many.

E. W. KING.

Ukiah, Cal.

We agree with Dr. King in his opening sentence; indeed we agree with him largely all through, but believe he and many others will be long modify their opinions in particulars while holding to the general trend of their present views. Within the domain of Spiritualism, psychic science has its root and natural home but needs the nourishing care of "accurate scientific methods in the investigation of phenomena." We believe the phenomena capable of accurate investigation, despite the assertions to the contrary, of many Spiritualists for whom we have the greatest respect. Furthermore, we feel confident that psychics will yet assume the highest place among the sciences and that the time when it is generally acknowledged and accepted, taught and utilized as a science will mark a new era in man's history, the beginning of a new civilization. Hence the imperative need of co-ordinating the vast supply of attainable correlative data, that they may be generalized into a science—a science which will be of the greatest practical utility, not only in all that relates to life beyond the grave, but to the present everyday life of this toiling, struggling, aspiring world. Indeed, its practical utility in this life is its greatest attraction for us. We want to see people made happier and as a consequence better, right here and now, and thus afforded increased facilities wherewith to fit themselves for the life to come. As we have often said before, it is our firm belief that only by a careful study of psychics and of man's spiritual nature, a study strictly from the scientific side, will there be found solvents for the difficult sociologic problems now perplexing the world. That evolution is the law on the physical and spiritual planes, as it is upon the natural and mortal, there can be no reasonable doubt. But we believe the evolutionary processes may be greatly hastened or impeded according to the will of those in position to influence the masses of mankind. For these reasons, which might be indefinitely expanded in their presentation, we are in hearty accord with Dr. King's first affirm-

tion, more fully outlined in his three succeeding paragraphs.

"Unity," says our correspondent, "is not possible, nor is it desirable except upon a basis of demonstrated facts." True! but something more than mere agreement as to demonstrated facts of spirit manifestation is essential to make unity either possible or desirable. To unite now in an organized body all who claim to be Spiritualists, is as impossible as it is undesirable, and we can command no language to emphasize our convictions with more forcible conciseness. Such a union would concrete Chaos and enshrine Disorder. Instead of "clearing away the rubbish," such a coalescence of antagonistic elements would soon make of the whole world but a heap of rubbish. Happily, most happily! such a coalition is impossible; there is no danger that the power of "irrational fanaticism" will be thus augmented.

There is in the great body of nominal Spiritualists a large number who pine for congenial association, contact and co-operation with those in sympathy with them, who know that without this sympathy there can be no lasting bond of union. With Walter Scott they say:

"It is the secret sympathy,
The silver link, the silken tie,
Which heart to heart, and mind to mind,
In body and in soul can bind."

With the bulk of this class the religious sentiment dominates the scientific, yet they demand and will have a scientific basis for their religion. "Spiritualism," says the eminent scientist, Alfred R. Wallace, "is an experimental science, and affords the only foundation for a true philosophy and a pure religion." Epes Sargent, than whom Spiritualism has never had an abler or better equipped advocate, was fully imbued with the scientific spirit and yet his nature was deeply religious. His last work on Spiritualism, "The Scientific Basis of Spiritualism," stands to-day without an equal in the field it covers. In that book he treats at length not only of the scientific but the religious side of Spiritualism. Referring to the various definitions of religion he adds one of his own, prefacing it with the candid acknowledgment that it is a limited one. His definition is this:

"Religion is the sentiment of reverence or of appeal, growing out of a sense of the possibility that there may be in the universe a power or powers unseen, able to take cognizance of our thoughts and our needs, and to help us spiritually or physically."

We quote again from Sargent, *Scientific Basis*, page 170:

"To say that religion cannot have science—i. e., a knowledge of the phenomena of nature, including the soul of man—for its basis, is as absurd as it would be to say that mathematics do not require axioms for their foundation. Religion may transcend phenomena and rise into a region which mortal science may not enter; indeed it must do so, the more it ascends to the height of its great argument, the more it expands and draws near the Infinite; but if it have no other basis than the emotions, and reject all that intuition, science and reason may offer for its justification, it may not soar to that 'purer ether, that diviner air' where faith is merged in knowledge."

Again, page 334, Mr. Sargent says: "I have said elsewhere that Spiritualism is not a form of religion. So far as it is a realization of the great facts of God and immortality, it is religion itself."

There is a host of Spiritualists,—Spiritualists, not spiritists,—anxious, we think, to unite in an organization where character shall be the qualification of membership, supplemented by a general assent in a large and broad way to a few fundamental statements resting upon the broad foundation of the central claim of Spiritualism.

Merely from a business and utilitarian standpoint, organization is essential. A Spiritualist acting as agent or representative of a temporary or local organization, be it a Sunday meeting, a picnic, a camp meeting, or any other activity connected with Spiritualism, finds himself handicapped and without prestige or influence in his representative capacity when he comes to deal with the organizations of the world, be they religious, political or civil. Transportation companies look at him askance, the managers of all the great activities receive him coolly, and as a rule it is only by bringing into play personal influence and standing and banking on these, rather than on the prestige of what he officially represents, that he can secure treatment and terms readily and cheerfully accorded to even the weakest and most obscure religious bodies.

Every year Spiritualists of wealth depart this life leaving money to charities controlled by orthodox sects, or to colleges dominated by religious and scientific bigotry. Had Spiritualism an organic working body, many of these bequests would flow into its coffers. In this way there would rapidly accrue a fund amply sufficient to endow a school for the training and development of mediums, a scientific institution for experiment and research in psychics, and other important auxiliaries. A corps of qualified teachers could soon be prepared, and openings would be made for them in schools and colleges. Then the business world would take off its hat to the representative of one of the most powerful organizations existing, and listen respectfully to his exposition of the plans and purposes of the body he stood for.

Thus those whose interest in Spiritualism is primarily on the scientific side would have the satisfaction of seeing their favorite phase promoted to a strong and ever growing science. On the other hand, those whose interest rests largely on the religious side, would

see the foundation growing broader and firmer day by day, and their religious privileges and accessories constantly increasing. Both the scientific and religious sections would work hand in hand, each to the glory and honor of the other. Order, consistency, morals, brotherly love and all the virtues would be reinforced, and the era of universal peace and good will on earth and in the spirit world would rapidly approach.

Spirit Communion—What Then?

On taking up last week's *Banner of Light* we were delighted to read under the above head an editorial exactly in the line, so far as it goes, of the JOURNAL's long and persistent teachings. We transfer it to our columns for its intrinsic merit and as a significant, encouraging sign of the new era dawning for Spiritualism. It reads as follows:

"The tendency of the human mind at first, when a new idea or revelation is presented to it, is to accept it as a finality, instead of seeking to know its significance, or whether it is not a means to an end. It is to be feared that this statement may be too generally applicable to those who accept spirit communion for a fact, they going no further to learn to what it is intended to lead. If the isolated fact were all, then it becomes only a matter of external instead of internal meaning. If spirit communion merely solaced or counselled the believers in it, it would then be but an earthly affair. If it simply directed human conduct, uttered warning against danger, or foretold what none of us need be too curious to know, it would then belong in the category of worldly things, without spiritual life, and supplying no spiritual instruction. To what real end, then, it may be inquired, has spirit communion been granted us? This is the question which it behooves all professing Spiritualists to ask, and which they ought to be able to satisfactorily answer.

"Unless there is a core to this heavenly fruit, its professions must be conceded to be hollow and perishable. It is the contained meaning that imparts to the spiritual phenomena any real worth. If they do not have that they are but sounding brass and tinkling cymbals. To frequent circles or visit mediums merely to gratify a morbid curiosity or obtain answers to miscellaneous questions is a wholly different matter from going seriously about the discovery of truth. This is the kernel which attests the value of what necessarily encloses it. Not every professed Spiritualist is therefore spiritual. Being convinced by the phenomena that disembodied spirits do hold converse with mortals, there yet remains the duty of investigating into the purport of a fact that is otherwise so acceptable and comforting. In short, why is it given us to know of the actual presence of those whom we are wont to call dead? We are to search for the real and the hidden cause of which this is at best but an imperfect expression. Reflection returns the reply that spirit communion is given to us that we may know that life is continuous and unbroken."

"Well, and is this all? That will answer for instruction, and of the highest kind. But being possessed of the instruction, to what use shall it be put? What special influence should it exert upon our conduct and character? The great question of immortality being answered, of what avail is the answer itself in all that pertains to our individual lives? Genuine Spiritualists will not fail to put these searching inquiries to themselves, nor will they be content with their mere belief in the phenomena until they have obtained satisfying replies to them. A knowledge of immortality is of no particular benefit if it does not become an instant and active factor in the life. Mere intellectual cognition is very far from being synonymous with spiritual life. The believer is to become a doer, to make his newly-acquired knowledge of any effect. Things cannot go on in a perfunctory way, without any special and vital significance. Such high, such large, such deep knowledge as this must bear fruit, else its acceptance is simply superficial and external. The messages brought by the spirits must always convey more than they externally present.

"Again, therefore, we come round to the unvarying and inevitable conclusion, that a true Spiritualist should be spiritual. What is termed the natural should be subordinate. The spiritual should steadily advance and expand till it becomes supreme. This is not philosophy, as Spiritualism is often called, but plain, unmistakable practice. It is not theory, but life. How many push their professed belief in the phenomena to this point? Not all, certainly, as the reflecting cannot fail to know. Yet if belief halts at the first station on the road, accepting the means instead of pursuing the end, what is to prevent it from terminating at last in materialism, from which every vestige of the spiritual has been expelled? Are any of us willing to admit, at this stage of belief or any other, that this is to be the end of Modern Spiritualism? We surely cannot credit it. Unless the actual knowledge of immortality which we now possess is allowed and encouraged to bear spiritual fruit in the life and character—in other words, unless Spiritualism becomes its own witness that it is spiritual—all that has thus far been beneficently granted us to know is like the planted seed that has failed to come forth into the light."

The JOURNAL's crushing exposure of Blavatsky's huge fake is bearing good fruit across the Atlantic. *Le Lotus*, the French organ of the Blavatsky Oloot combine is dead, killed by its editor. When he found how he had been fooled he came up to the

scratch like a brave and honest man, owned up to having been hoaxed, denounced the boss hoaxers and retired from the theosophic ring.

Conflict of Authority.

Things do not move along as smoothly and lovingly in the Methodist Israel now as they used to in meeker and happier days. The time was when both people and pastor looked upon the appointment of a minister to the service of a church almost as coming from God, and both parties acquiesced in a humble and submissive spirit. If a pastor did not like his appointment he repressed the thought as sinful, and if the people didn't like it the most they would ever say was, "Well, we won't have to put up with it more than a year or two and I guess we can stand it that long." But those happy days have passed away. The Methodists have grown rich and aristocratic like other well regulated denominations, and if they don't like the way things are run they say so, and stand up for their rights just as common worldlings are supposed to do. Nor is the path of a bishop strewn with pinks and roses nowadays as the newly elected Bishop Newman might testify, for indeed he finds not a few thorns and thistles sprinkled along the king's highway. The staid old Summerfield church of Milwaukee is in rebellion against him. They petitioned for a certain pastor to be sent there, or rather to retain the one they already had, but the Bishop did not see fit to grant their request and sent them another. He knew best their spiritual needs and expected them to submit like good little children. But they haven't done it. There is war in the camp. They demand their man or nobody—at least, they won't receive the appointee, if only for the principle of the thing. As they are the ones who pay the bills they seem to be masters of the situation. And now comes a report that in Buffalo there is another church up in arms. The Rev. Dr. Bashford, pastor of the Delaware avenue M. E. Church, had been appointed president of the Wesleyan University of Ohio, but by an arrangement with the university, he was permitted on certain conditions, to retain his pastorate there for another year. Notwithstanding this, the Bishop appointed J. D. Phelps of the First Church of Rochester, to fill the pastorate of the Delaware avenue Church. The stewards then met in secret session, elected one Dr. Wentworth as temporary pastor, and passed caustic resolutions on the action of the Bishop. One of the trustees stated that the meeting voted unanimously to respectfully refuse to receive the Rev. Mr. Phelps, and if the Bishop refuses to reconsider his action the church will refuse the appointment of Mr. Phelps and appoint its own minister. To make it worse in these two cases, ministers and laymen in other States look approvingly upon the conflict of authority, and encourage the combatants to stand firm. Verily, the churches or the bishops have fallen upon troublous times.

Epes Sargent on the God-Idea.

At this time, the views of so profound a thinker as Mr. Sargent, on a subject which has so persistently stirred the world, may be of value to some; hence we quote from him as follows:

"We must believe in an absolute, immutable principle of Goodness, and in a Divine Intelligence, from which all axiomatic, *a priori* truth must flow down to finite intelligences, if we would unite religion with morality; for if we are at the mercy of some blind chance, under which what is right today may be wrong to-morrow, the Cosmos is not likely to be a pleasant abiding-place for an eternity to truth-loving, justice-loving souls. An enlightened Spiritualism conducts the mind, sooner or later, to an enlightened Theism—liberal as the sun and all-embracing as the universe. But it is not dogmatic, since its inferences are those of the scientific mind itself."—*Scientific Basis*, page 168.

"The Supreme Being, if he has Intelligence and Will, must be also conscious, since there can be no knowledge without a consciousness of it, active in some state or other. Using the word person in its large and ultra-etymological sense, He must be also personal, since consciousness involves personality. This does not depend, as Schelling, Hartmann, and even A. J. Davis, seem to think, on individualization through organism, nor on the relativity of a person,—on the distinction of a *me* from a *not me*. An eminent philosophical physicist, Hermann Lotze, remarks: 'Personality has its basis in pure selfhood—in self-consciousness—without reference to that which is not self. The personality of God, therefore, does not necessarily involve the distinction by God of himself from what is not himself, and so his limitation or finiteness; on the contrary, perfect personality is to be found only in God, while in all finite spirits there exists only a weak imitation of personality. The finiteness of the finite is not a productive condition of personality, but rather a bar to its perfect development.'"—*Scientific Basis*, page 335.

Young England is much more obstreperous in its demands than Young America, judging from the reports of juvenile strikes from over the water. It seems that the school children, in imitation of their elders, have organized a movement which is one of the peculiar outgrowths of the labor question and is extending in all directions. In London, Glasgow, Edinburgh and Dundee the youngsters march through the streets in processions, and establish pickets every where to prevent others from going to school, and so ape the methods of dock strikers. They resort to violence, breaking windows and attacking school-masters. They demand immunity from the rod, that they shall have no lessons to

learn after school, and that they shall have more time for play. Now Young America recognizes these demands as all just and reasonable, but he has never yet resorted to the methods that are now being invoked in England for redress; he seems not to have been "built that way." The regime of school life is so much better than it was a generation ago that he has thought himself quite well off. As long ago as that he refused to be kicked, cuffed, cowhided or spanked outside the family. He utterly refused to have that job given out to the school teacher, and would take the chances of escaping at home what he deserved at school. It will not be pretended that the rod spared has not spoiled the child—nothing of that kind is insinuated. The fact remains that the boy of to-day is not subject to the same iron rule that his forefathers were, and this change was brought around not by public strikes but through the intervention of *pater familias* powerfully aided by the mothers. Young America made it so warm for the old folks that they in turn warmed up the law-makers to enact laws for the better regulation of schools and their governance. But there are growing abuses of authority and Young America is growing restive. A report comes from Boston that there have been 18,000 cases of corporal punishment administered during the past three years. Think of it! 54,000 thrashings in three years! This is rather an appalling state of affairs and it is doubtful if Young America would stand it anywhere outside of Boston, and should it ever become general he will no doubt take a cue from Young England's methods, unless his natural protectors take the matter in hand, and arm a strike commensurate with the magnitude of his grievances and make himself both heard and felt.

A curious volume has lately been brought to light, which was published 202 years ago in the city of London, and which seems to have foreshadowed in a peculiar way the perfected phonograph that has been setting all the world agog during the past year. The title of the book is "The C'mical History of the States and Empires of the Sun and Moon." The writer gives an account of his adventures in the sun and moon, and while in one of the cities of the latter he meets an inhabitant of the Sun, who is also there on a voyage of discovery. They enter into friendly converse, and after awhile the inhabitant of the sun is suddenly called away, but before he goes he presents his companion with a couple of books. These books, in their covers, looked like boxes, and they had been translated into the language of the world, so that he could understand them. He then proceeds to describe the books or boxes, and says: "As I opened the box I found within somewhat of metal, almost like to our clocks, full of I know not what little springs and imperceptible engines. It was a book, indeed, but a strange and wonderful book, that had neither leaves nor letters; in fine, it was a book made wholly for the ears and not the eyes, so that when anybody has a mind to read in it he winds up that machine with a great many little strings; then he turns the hand to the chapter which he desires to hear, and straight as from the mouth of a man or a musical instrument proceed all the distinct and different sounds which the Lunar grandees make use of for expressing their thoughts, instead of language. . . . They may have in their pockets, or at their girdles, thirty of these books, where they need but to wind up a spring to hear a whole chapter, and so more if they have a mind to hear the book quite through; so you never want for the company of all the great men, living and dead, who entertain you with loving voices." This description of the books with "living voices" at least strongly reminds one of the phonograph that is now the object of so much interest, and it might lead one to wonder whether it did not, in some way, give Edison a clue to his invention.

The New York Press is making capital with the public and the ministers by publishing in its Sunday edition a series of Bible romances, written especially for its columns by a number of the most distinguished living authors. It engages in the publication of this class of literature because there is a demand for it. A gentleman who secured the writers of these stories, says that "the most popular line of reading matter is the religious line. The novels that have had the largest sale are all books that take up distinctively moral issues, like those we find in 'Ben Hur,' 'Robert Elsmere,' and 'Uncle Tom's Cabin.' Hence to have a series of novels that would take up the Bible history is the most attractive way of securing a large audience." A clergyman in the *Christian Standard* says that from his standpoint, the publication of a Sunday paper is to be regretted but he sees no indication of its discontinuance, and if such a dreadful evil must be tolerated, a publication of Bible romances, as is contemplated by the Press, will greatly mitigate the sin. The Press has offered to pay \$15,000 to a certain writer for a novel to be entitled, "Queen Esther," and it is reported that this writer will make an expedition to Shivas, Persepolis, Bagdad, Nineveh and Babylon, and will travel over the route taken by Xerxes when the Persian conqueror invaded Greece, in order to collect material for his work. Now all this is a practical compliment to the Bible or it is "stealing the livery of heaven to serve the devil in." Why all this expenditure for Biblical romances when by joining the syndicate the Press could have one of Talmage's romances with a Biblical basis every week for only a few dollars? True, his style is rather florid and his plots thin, but then the goods are cheap, and serve to pad a paper as well as any other fiction.

The Presbyterian Dilemma.

In a recent interview Prof. Schaff, one of the most eminent scholars in the Presbyterian Church, said that he was in favor of revising the doctrine of election out of the Westminster confession and added: "Imagine a sermon on the decree of reprobation or 'passing over' the rest of mankind. The most intelligent and best informed of our laymen would not listen to it, and what cannot be preached in our pulpits ought not to be in our confessions; what is in our confessions ought to be preached." Prof. Schaff's statement is a strong and correct one, and unquestionably reflects the sentiments of all progressive Presbyterians; but right here an important question arises: The tares are in the Presbyterian wheat and it is desirable to pull them out, but how are they going to be pulled out without pulling the wheat along with them? Evidently the brethren are on the horns of a dilemma.

Prof. Schaff's interview has been followed by one with the Rev. Dr. Shedd, the Professor of Systematic Theology at the Union Theological Seminary, who is regarded as the ablest theologian and most acute thinker in the Presbyterian Church. Dr. Shedd says: "This doctrine (election) runs entirely through the Westminster documents, so that if changes were made in Chapter III. of the confession this chapter would be wholly out of harmony with the remainder. Effectual calling, regeneration, perseverance of the saints, are all linked in with the Divine decree." In another place he says: "The project of revising the standards would convert the Presbyterian Church into a theological debating school." It is evident from this that if the obnoxious chapter is revised the whole creed will have to be remodeled. That is the stern logic of the situation. The part of courage and consistency would be to transform the whole system of faith rather than cling any longer to a doctrine which is an absurdity, which the pulpits dare not preach, and which the pews would not believe if they did. Undoubtedly the general drift of the church is in the direction of disbelief of this dogma, for it may be set down as a general rule that people's religious views are dependent upon their intellectual light, and as that light increases their views modify and change. To assert that Presbyterians have faith in this dogma would be to accuse them of camping on old medieval grounds and of remaining in a state of intellectual torpor while all the rest of the world is moving. Theological dogma has lost its hold upon them and rational form of worship, actuated by love of God and fellow feeling for humanity, is taking its place. But how is the change to be made if the shattering of one dogma is to shatter all the system of faith? That is the dilemma in which the church is placed, and it will require some courage to take the forward step notwithstanding the tremendous pressure of the world's progress. Will they continue clinging to their little medieval candle or will they come out into the full sunlight of truth? It will be of interest to watch the experiment of pulling up the tares without rooting up the wheat.—Chicago Tribune.

In view of the fact that the President of the Tribune company, as well its editor-in-chief and managing editor are Presbyterians—the latter a son of a D. D.—the foregoing editorial is a significant sign of the trend of thought in that sect. It is as authoritative as though it had appeared in one of the sectarian organs of Presbyterianism.

Six Weeks Free.

In order to reach large numbers who are unfamiliar with the JOURNAL and who cannot, from a single specimen number selected at random, judge of the paper, the publisher will, from this date to December 1, send it six weeks free of charge on receipt of a request from the person desiring to receive it. It will also be thus sent to lists of readers furnished by old subscribers, but upon one condition which must be strictly observed in every instance, in order to prevent any misunderstanding: The correspondent sending names must notify, by postal card or otherwise, those whose addresses he or she sends in and inform them of the offer made by the publisher and that the names have been forwarded. Correspondents furnishing lists under this proposal should be careful to notify the publisher that they have complied with this condition; otherwise he will not feel justified in filling the order. Now let us work together and see how many new readers can be judiciously obtained. Old subscribers need hardly be told that they should exercise good judgment in the selection of names, sending in only those likely to understand and appreciate the paper.

On Friday evening of last week, Mrs. S. G. Pratt, principal of one of the leading schools for music in this city, read a most suggestive and carefully prepared paper on "Music as an Educator," before the Illinois Woman's Press Association. Members of the association and invited guests, to the number of nearly two hundred, listened to the paper at the residence of Col. and Mrs. R. C. Clowry on Dearborn avenue. Mrs. Clowry, vice president of the association, threw open her beautiful and spacious home to the society, and, assisted by her husband, did everything to make the evening enjoyable. Vocal and instrumental music added much to the pleasure of the evening. Mrs. Pratt's treatment of her theme was in many particulars new to us, and gave us a higher respect for music as an educator and an auxiliary in the discipline of mind and body. We should be glad to see the essay published.

Mr. and Mrs. J. A. Cazinio of New York City, who have been spending a couple of weeks with relatives in Chicago, returned home this week. They were the recipients of much attention from their numerous friends in this city where they are becoming almost as well known and popular as in New York. They are zealous Spiritualists, and years ago took an active part in the public work in their own city. They are ready to re-enlist when orderly, consistent and concerted action based upon a foundation strong and well defined is inaugurated.

Notice to Fakirs.

The following correspondence sufficiently explains itself.

BOSTON, MASS., October 19, 1889.
J. C. BUNDY, Esq., Publisher, RELIGIO-PHILOSOPHICAL JOURNAL.
Be kind enough to give your lowest rate on my advertisement in this week's *Banner of Light* (10th), to run one to three months, payable monthly in advance.
Yours etc.,
DR. D. J. STANSBURY.

OFFICE OF RELIGIO-PHILOSOPHICAL JOURNAL, CHICAGO, Oct. 22, 1889.

"Dr." D. J. Stansbury:—That a spiritualistic fakir such as you are, a man who trades upon the gullibility of the public, who has made merchandise of a dead wife by pretending to be personated by a confederate, that such a man should suppose all other men venal is not strange. That you should imagine you could buy advertising space in the JOURNAL is not remarkable after your experience with the press on either side of the continent. Let me tell you, however: You will never be worth money enough to buy a line of space in the JOURNAL, for in my opinion you have sunk too low ever to reform in this life, at least it will always be unsafe to rely upon your representations.

Heretofore I have taken the trouble to inform by private letter applicants of your class that they could not buy space in the JOURNAL. In order to relieve myself of this task in the future, I shall publish this correspondence as a sufficient notice.

JNO. C. BUNDY.

Miss Mary Shelton Woodhead's birthday occurred on the 15th inst., and was the occasion of quite a large gathering of ladies and gentlemen who assembled at her home, 468 West Randolph street, to congratulate her on her success in the East last summer, where her sweet ballads delighted all who heard them, and also to wish her many years of usefulness and happiness. The event was a most enjoyable one, and will be long remembered by all who participated. There was an abundance of wit and wisdom, interspersed with most enjoyable ballad singing by Miss Myrtle L. Mason and Miss Woodhead, together with piano solos by Miss Adele Lewing and Walton Perkins. A spirited Scotch recitation was given by Alex. B. Smellie, and Miss Grace F. Bigelow charmed all by her inimitable whistling solos. Among those present were Mr. and Mrs. L. L. Bond, Mr. & Mrs. Frank B. Wilkie, Prof. David Swing, Mrs. Annie Byford Leonard, Col. & Mrs. J. C. Bundy, A. C. Cameron, Mrs. Frank I. Jervis, Charles Lederer, Dr. C. A. Storey, Dr. R. W. Conant, Signor Mastro Valerio, Signor A. J. Stefani, Mrs. O. S. Fox, and Mr. and Mrs. Walton Perkins.

Somnambulism is not a very common malady, but occasionally we hear of a case of sleepwalking and the practice does not enjoy that immunity from danger that many suppose. An instance of recent occurrence has been chronicled in which the somnambulist was a boy eight years of age, living at Anoka, Minn. A farmer by the name of James Dean had been missing poultry for some time, and one morning a little before daybreak he heard a great commotion in the direction of his henhouse. Leaping out of bed, he took up his shot gun and on going to the door he caught a glimpse of something moving about near the poultry place, and raising his gun he fired at the object and brought it down. On running up to it he found that he had shot down his little son, and his feelings can better be imagined than described.

When in 1620 the English language was brought to the North American continent it came to stay. The debates of the legislatures which make laws for the forty-two States of this Union and of the Congress which legislates for the whole nation, are always going to be in the language of the founders of the Federal Government and of the writer of the Declaration of Independence. The great German lexicographers, the Grimms, said that the English was fit to be a world-speech and "it is getting there" very fast. The *New Ideal* remarks that "The original Anglo-Saxon colonists had things their own way here for more than two hundred years; that their work was good, and it cannot be improved or changed to any great extent."

After reading last week's JOURNAL Talmage felt called upon to offer an excuse for public begging on account of his church; so, on Sunday he gave as his reason, that the society had practically built three churches—meaning we suppose the two burned and the one now to be built, and burned later. As his rich society's loss was only about \$30,000 above the amount covered by insurance we cannot admit his plea in extenuation. He is bound to visit the "Holy Land" and will leave in a few days. He apparently calculates that thirty or at most forty days in Palestine is enough for him to master all the secrets which have evaded less shrewd seekers for a couple of thousand years.

Statistics show that the United States buys annually of Brazil \$51,178,000 worth more of her products than they sell to her. All other countries sell vastly more to her than they buy. The United States is her best market and the only country that purchases from her greatly in excess of what she sells to her. If the Pan-American Congress should result in nothing more than reciprocal trade between these two countries, a great outlet would be given to our products, shipping interests would be stimulated, a larger demand for labor would be made and other advantages result that can now scarcely be imagined.

The Chicago Institute for Instruction in Letters, Morals and Religion.

ANNOUNCEMENTS FOR THE FALL AND WINTER.

The success of this institute in the first year of its existence, and with a restricted curriculum to offer, was such as to convince the Management that a wider course, requiring many lectures of the first order and a large expenditure of money, would be safe for the second year and meet with a generous support from the public. That Chicago is interested in the high themes considered in the Institute and is anxious to have them freely discussed, has been proven and is no longer problematical.

The opening course of the season will be by Prof. Thomas Davidson, on "The Ethics of Greek Authors." His lectures will be given in the Lecture Room of the Art Institute Building, Michigan avenue and Van Buren street, beginning promptly at 8 p. m., as follows: 1. Ethics of Aeschylus, Monday, Oct. 28; 2. Ethics of Aeschylus, Tuesday, Oct. 29; 3. Ethics of Sokrates and Plato, Thursday, Oct. 31; 4. Ethics of Sokrates and Plato, Saturday, Nov. 2; 5. Ethics of Aristotle, Monday, Nov. 4; 6. Ethics of Aristotle, Wednesday, Nov. 4, 1889.

That the JOURNAL's readers may have a better idea of Prof. Davidson's method of treating his interesting and instructive theme, a compendium is here given:

I. AESCHYLUS.
(1) Introduction on the notion of ethics as involving freedom. Freedom and necessity as necessary correlative.
Antecedents of Aeschylus' ethical system. Popular religion. Esoteric religion. Its origin and nature. Esoteric religion, philosophy and science. Aeschylus the poet of the greatest epoch in the world's history. Transition from authority to freedom. His deep insight and modernness. Doctrine of evolution and of law, physical and moral. Ethics dependent on metaphysics. Metaphysics of Aeschylus. Freedom and law. The universe and the false philanthropy. Zeus and the true. The will of Zeus the essence of freedom. His will known through reverence, insight and divine grace.

(2) Inherited tendency and freedom. The family curse and the way to break it. The steps of ethical evolution of family, society, state. Their claims, conflicts and reconciliation worked out in the *Orestes*. The state the organ of justice, under Zeus. Aeschylus' moral actions: friendship, happiness, Doctrine of a future life. The spirit world: Hades and Olympus. Metempsychosis. Ascent to Zeus. Eternal bliss.

II. SOKRATES (AND PLATO).

(1) Religion and Philosophy. Materialism and the Sophists. Disorganizing effect of their teaching on thought and morals. Subjectivism—Skepticism. Problem of Sokrates. He places ethical sanctions in true knowledge and rejects tradition. Nature of true knowledge. Main points of Sokrates' ethical system. (1) Personal piety and purity. (2) Friendship. (3) Respect for institutions. (4) Reverence for God. (5) Occultism of the human soul and its relation to God. Human reason as the highest authority. The metaphysics of Sokrates. (2) The Sokrates of the latter and the Sokrates of the spirit. The latter presented in Plato. Plato's relation to Sokrates, and his elaboration of the Sokrates teaching. His metaphysics, as ground of ethics. His doctrine of ideas. The first scientific theory of ethics. Main points of the theory. The good—Blessedness. Personal virtue. Relation of the individual to the state. The ideal state as the embodiment of reason, the organ of justice and the condition of human freedom. The future life as a moral sanction. The chief defects of Plato's ethics.

III. ARISTOTLE.

(1) Aristotle's relation to Plato. His improvement on Plato's doctrine of ideas. Makes a true ethical doctrine possible by establishing a relation between the ideal world and the phenomenal. Aristotle's conception of ethics. The good. The man. Practical and intellectual (Dianoetic) Virtues. (2) Details of Aristotle's ethical system. Ethics and Politics. Sources of ethical truth. Character, habit and instruction. The end of all. Action and contemplation. The defects of Aristotle's system. Its relation to Christian ethics.

In order to enable all interested to improve their rare opportunity to listen to one of the most brilliant and scholarly lecturers in America, the management has placed the price of course tickets at \$3, and made them transferable, single tickets 75 cents. The Institute is not an organization for profit. The large board of directors give their time in addition to their money in promoting the institution. The editor of the JOURNAL and Mrs. Bundy have from the first taken a deep interest in the Institute believing that it will become a valuable auxiliary along the lines of liberal thought and noble living.

Chicago people will also be afforded an opportunity during the fall and winter to listen to a series of lectures on the testimony of the sciences to Evolution. The lecturers selected for this course are among the ablest in their special lines. The Board of Directors for the Chicago Institute for Instruction in Letters, Morals and Religion offer this course to the Chicago public in the full expectation of being sustained by a generous patronage. We give the program, which is as follows:

Nov. 8, Prof. G. C. Comstock (Washburn Observatory), "Genesis of the Heavens."

Nov. 22, Prof. E. W. Claypole (Akron, Ohio), "The Earth as a Developing Organism."

Dec. 6, Dr. Thos. J. Burrill (University of Illinois), Botanical Evidence. Subject not announced.

Dec. 20, Pres. Starr Jordan (University of Indiana), subject not announced.

Jan. 3, Dr. Alex. Winchell (University of Michigan), Paleontological Argument. Subject not announced.

Jan. 17, Prof. W. K. Brooks, (Johns Hopkins University), "Embryology and Evolution."

Feb. 7, Prof. Edward S. Morse (Salem Institute), "Variation and Inheritance as Factors of Natural Selection."

Feb. 21, Prof. S. A. Forbes (University of Illinois), "Entomological Illustrations of Evolution."

March 6, Prof. E. D. Cope (University of Pennsylvania), "Agencies of Evolution."

March 13, Prof. John Fiske, (Cambridge), "The Doctrine of Evolution."

These lectures occur on the evenings of the 1st and 3d Fridays of the month, except in the latter named case. The lectures will be given in the beautiful Rehearsal Hall of the magnificent Auditorium building. Price of tickets for the whole course is \$10, admitting two persons and

transferable. Tickets may be obtained at the office or the RELIGIO-PHILOSOPHICAL JOURNAL.

Since the program was arranged Prof. Comstock has been taken ill, and his lecture will be postponed until later in the season. Consequently the Evolution Course will not begin until November 22. We hope a large number of our city and suburban readers will be able to avail themselves of the unusual opportunity offered in both courses.

The One Religion of Humanity.

ARTICLE ONE.

There is but one religion, whatever and wherever it has manifested itself. It proclaims one Self-existent, Triune God, giving birth to man and nature as the sport and play and manifestation of His own loving joy and blessedness. That nature, in her original state, is the revelation of the outcome of nature and God in the fullness of his satisfaction and life. That the world, through the divine wisdom, is the Christ dwelling in humanity as the incarnate God. That man, the Adamite man, lapsed or departed from his original estate in God to a state of lonely egoism, where he has traveled in sin and wretchedness from the first created man, and will continue so until the last is restored—redeemed by the loving care of God. That the redemption of humanity through the incoming and indwelling Christ of God was the promise in the beginning, the realization in the progress, and the final triumph in the redemption of man. All of the world religions have these fundamental postulates to rest upon. Without these postulates religion is a myth inexplicable, and has no right to a rational recognition. Accept them, and Brahmanism, Buddhism, Gnosticism, Gospel Christianity, and all the other world religions are susceptible of harmonious interpretation and correlation as revelations of the one eternal truth. Each has its own form of the explanation of its own facts, but they all agree in the fundamental statement here made. This position admitted, and we have no difficulty in clarifying religious thought of its mysticism and reconciling the facts of consciousness with the facts of nature, which are the facts of science. In other words, while religion is not science it is not in conflict with science or its proper interpretation of the phenomenal life of the senses. At religion is natural. As the world imports, it is a simple "binding back" of that which has become dislocated in the Universe of God. Nature and man have fallen from God—departed from God by following that fallacious ego which has brought all our confusion. The agencies and processes of this "binding back" we call religion. Here is the starting point in the series of articles I purpose writing for the JOURNAL—if the writer has the kind permission of the editor and the patience of the JOURNAL's numerous readers.

As the theosophy of Boehme will constitute the principles discussed in these articles, I desire to say a word as to Boehme. Unless one appreciates his deep, poetic nature—a nature struggling for expression under his peculiar limitations—very little progress can be made in divining his meaning. He constantly uses metaphors, symbols and personalities to express principles. One would suppose, in a casual reading of his descriptions, that he meant by "Lucifer" and "Christ" persons—individuals. Not so, to the extent that appears on the surface. He means by "Lucifer," for instance, the first disruptive act in positing a separate, finite ego in the infinite causative fiat. It is the first act to get a "beginning" for the appropriation of the Divine Life; "Selfhood," "Proprium," otherness than God; egoity; hood in the creature—Lucifer being the fullness of selfhood in the creature; "Christ" the elimination of that selfhood or its subjugation to the divine uses of brotherly love. Of course these principles have their fulfillment in individuals. Recognizing this as Boehme's form of thought I have followed it—especially as the general reader is more accustomed to this form of presenting truth. But few have advanced to the point, in their regeneration, where personal and personalities cease and the universal begins. Boehme was deepest in his own apprehension of truth when it took the universal form; but for the sake of the "children of God" for whom, he says, he wrote, he used symbol, metaphor, similitude and personation without limit. I make this explanation that the reader may understand my own expression of his thought, and learn to interpret him as he advances to a true conception of his teaching. He is like Swedenborg in some particulars; he iterates and reiterates his statements. As he was ignorant of the laws of composition or the proper adjustment of his language to his thought he is excusable—especially as he uncovers the wonders of the word in his own simple way. In Swedenborg's case there was no excuse. He was a profound scholar, a man of science and had the advantages of his time in the discipline which a university education gives. Swedenborg, though great, lacks condensation. Hence, but the very few read his works. Boehme is hardly known to the English speaking peoples except through the writings of Dr. Law, his translator. No publisher has yet had the courage to publish his works; and as but few of the original edition is accessible the world moves on without his help. Schelling and Baader in Germany, and St. Martin in France, and Bishop Martensen in Denmark, have each given their interpretation of Boehme. But they have failed to catch the deep underlying spirit of his teaching. It is, doubtless, presumption in the writer to attempt such a feat; but he trusts to the same spirit which opened Boehme's vision to guide his pen to the end that some one more competent may give this child of God fitting place in Theosophic literature.

Parkersburg, W. Va. * *

Mr. W. A. Mansfield, the independent slate writing medium who had taken up his residence at 47 Campbell Park, has been obliged to absent himself from the city for a couple of weeks on account of temporary ill health. He goes to Ravenna, Mich., to visit his parents whom he has seen but once in the last three years, and he hopes by this pleasant change to be all right again in a short time, and in a condition to receive calls.

Wilkie Collins, the great novelist who died lately, was greatly addicted to the use of opium. It is said that while on one of his last works, "The Moonstone," his nerves became so unstrung in trying to keep the thread of his story that like many other noted literary men he resorted to anodynes. His favorite drug was laudanum which he drank in large quantities.

The Journal of Man for October, has an excellent table of contents. Psychic Science, Education, Hygiene, Anthropology, are treated. Single copies, twenty cents. For sale at this office.

The Theosophist for September has timely and suggestive articles upon Occultism, Spiritualism, and ancient lore. Price fifty cents. For sale here.

Lucifer for September has a varied list of contents. We are prepared to furnish copies at forty cents.

MRS. POOLE'S ANNOUNCEMENT.

Lectures on Mental Cure, Physical and Ethical Culture.

Mrs. H. M. Poole begs leave to announce that she will resume her classes in the study of Physical and Ethical Culture and the Mental Cure, on Tuesday, Nov. 5th, 10:30 A. M., at 333 West 34th St., New York.

These classes will be held on Tuesdays, Wednesdays, Thursdays and Fridays of the first three weeks of each month. On these days Mrs. Poole can be seen or addressed as above, beginning with the last week in October. Terms made known on application.

Each course will be prefaced by an open lecture, which will be given in the parlors of 347 West 34th Street, on the morning of every Saturday preceding the opening of each class. All friends interested in health and a symmetrical spiritual, physical and physical development, are cordially invited.

In the subject matter of these lectures, Mrs. Poole hopes to demonstrate that deductions from intuition and from the latest discoveries of science, will, when practically applied, both heal and prevent all classes of disorders to which mankind are subject. Private classes will be arranged to suit those who are otherwise engaged during the morning hours.

A DONATION.

To Pastors and Superintendents. Any church or Sunday-school feeling the need of a large Cabinet Organ of the very best class, but unable to raise the \$250 to \$300 necessary, may apply to me for assistance. Through a business transaction I have received direct from the manufacturers one of the celebrated Sterling Cabinet Organs, solid walnut case, highly ornamental top, 5 octaves, 12 stops, and all the latest modern improvements. The cash value of the instrument is \$250. I will donate \$150 of the purchase price, making the net cost to your Church or School \$100. Or, making special reasons are shown to exist, I might increase my donation to \$170, making net cost to your Church or School only \$80. As I possess but the one organ this should have immediate attention. The organ can be seen at my place of business.

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Spokane Falls, Washington Territory.

The Union Pacific Railway having completed its line to Spokane Falls, is now running its trains to that point, forming the most direct and favorable route.

Spokane Falls is a young, enterprising, and thrifty town in Eastern Washington Territory, and is situated in the center of the famous Palouse country, a section having unlimited resources. For rates or any other information, apply to your nearest ticket agent or to any General or Traveling Agent of the Union Pacific Railway. E. L. LOMAX, General Passenger Agent.

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MRS. THOMAS, Realer, in Toledo.—Citizens of Toledo, O. should not fail to call on Mrs. Thomas, while she is in the city. She treats with Electricity, has Batteries for wearing on the body for all chronic diseases. She has effected marvelous cures in Toledo of cases of years standing. Call at 337 10th Street, opposite High School.

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American Spiritualists' Alliance, New York.

The American Spiritualists' Alliance meets at Spencer Hall 114 W. 14th St., N. Y., on the 1st and 3rd Thursdays of each month at 8: P. M. The Alliance defines a Spiritualist as "One who knows that intelligent communication can be held between the living and the so-called dead." All Spiritualists are cordially invited to become members either resident or non-resident, and take an active part in its work. Parties seeing articles in the second section of the Spiritualist, which in their opinion should be replied to are requested to send a marked copy of the paper to either of the officers of the Alliance.

Prof. HENRY KIDDER, President, 7 N. 19th Street, N. Y. Mr. E. WALLACE, Sec. Socy., 219 W. 42nd St., N. Y. JOHN FRANKLIN CLARK, Cor. Secy., 89 Liberty St., N. Y.

BOOKS
Spiritualism, Psychical Phenomena, Free Thought, and Science.

The crowded condition of the JOURNAL's advertising columns precludes extended advertisements of books, but investigators and buyers will be supplied with a

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on application. Address, JNO. C. BUNDY, Chicago, Ill.

ARCHAEOLOGICAL DISCOVERIES.

Ruins of Once Populous Cities Found in Southern Mexico and Yucatan.

Recently returned explorers from the state of Chiapas confirm and add to the remarkable reports concerning important archaeological discoveries. A fine, broad, paved road, built by prehistoric inhabitants, has been traced from Tonalá down to Guatemala, and thence in a curve up again into Mexico, terminating at Palenque. All along this road are still to be seen the remains of ruined cities, and a careful estimate of the population of these places is about thirty millions. On that part of the road near Palenque the ruins are of great magnitude. Houses four and often five stories high have been found in the depths of the forest. Many of these houses are pyramidal in form, and so covered with vines and with vegetable mold that large trees are growing from the roofs. In some of the houses great employment has been made of stone beams of tremendous weight, and the architecture indicates a high degree of scientific attainments. In some houses visited bronze lamps have been discovered, and the interior and exterior mural decorations of the more important houses consist of panels filled with elaborately carved figures, almost life size, two types of men and women being represented, some plainly Egyptian and others genuine Africans. In front of the houses the explorers found fourteen sculptures of gods with folded arms. The work of exploration was one of extreme difficulty, owing to the density of the forest and unwillingness of the Indians to enter the ancient edifices, they averring that the buildings were inhabited by spirits.

Another discovery was that an enormous paved road extended from Palenque across Yucatan to the island of Cozumel, and is continued on the island. The explorers went to Chiapas on private business, but incidentally became interested in the work of exploring the ruins, and they suggest that an expedition should be fitted out to make a complete map of this wonderfully interesting region, regarding which little, comparatively, is known, even after so many years since the white men became aware of its existence. The Palenque explorers assert that they have discovered, in the edifices before mentioned, examples of a perfect arch. One explorer is a scientifically-trained man, who has recently arrived from India, and by his account the region from Chiapas to Yucatan must have been the seat of a densely populous nation.

Pere Hyacinthe.

It seems to be generally conceded that Pere Hyacinthe's work in Paris is a failure. He attempted to reform the Roman Catholic church within the fold. He is hostile to Protestantism, clings to the notion that the Romish church can be restored to the purity of earlier days, and stands alone, unsupported by Romanists and kept aloof from by Protestants. Like all other efforts to reform the Romish church, this has proved abortive, notwithstanding the eloquence and surpassing ability of Hyacinthe. The Leopard cannot change his spots.

You ought not catch a cold, but if you do, use Dr. Bull's Cough Syrup. Price 25 cents.

Cuts, burns, scalds and the bites of insects cured by Salvation Oil. Only 25 cents.

For a disordered liver try Beecham's Pills.

"Mrs. Winslow's Soothing Syrup for Children Teething," cures the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

The Light of Egypt has lately come from the press and is a work well worth a careful perusal. It is sure to create a sensation and be productive of lasting results. For nearly twenty years the writer has been deeply engaged in investigating the hidden realms of occult force. It will interest Spiritualists and all students of the occult. Finely illustrated with eight full page engravings. Price, \$3.00.

Our Heredity from God, by E. P. Powell, shows the latest bearings of science on such questions as God and Immortality. Mr. Powell believes that science is at last affording us a demonstration of our existence beyond death. The book is also a careful epitome of the whole argument for evolution. Dr. Stockwell, author of "The Evolution of Immortality," writes: "I am thrilled, uplifted and almost entranced by it. It is just such a book as I felt was coming, must come."

Science devotes over a column to it, and says: "One does not always open a book treating on the moral aspects of evolution with an anticipation of pleasure or instruction." Price \$1.75.

Planetary Evolution or a New Cosmogony, being an explanation of Planetary Growth and Life Energy, upon the basis of Chemical and Electrical relations of the elements of nature. There is a great demand to illustrate the process of Evolution, and this work may assist the reader to a better knowledge of Natural Laws. Price, cloth, \$1.00, paper 50 cents. For sale here.

Illuminated Buddhism, or the True Nirvana, by Siddhartha Sakya Muni. The original doctrines of "The Light of Asia" and the explanation of the nature of life in the Physical and Spiritual worlds. This work was recently published and the preface informs the reader was originally written in India but being so intimately connected with the present religious ideal of America and Europe an edition in English was the result. Price, cloth, \$1.00; paper cover, 50 cents. For sale here.

What I saw at Cassadaga Lake in 1888 by A. B. Richmond is an Addendum to a Review in 1887 of the Seybert Commission's Report. Since the author visited Cassadaga Lake in 1887 his convictions of the truth of spirit phenomena have become stronger and stronger, and this Addendum is the result of his visit. Many will no doubt want this as they now have the Seybert Report and the Review of the Seybert Report. Price 75 cents. For sale here.

D. D. Home's Life and Mission is as popular as when first from the press and it is well worth the praise it has received. The career of a remarkable medium like D. D. Home should be familiar to all students of the spiritual philosophy and occult students generally. Cloth, plain \$2.00; gilt, \$2.25. For sale at this office.

A Few of the Many Good Books for Sale at the Journal Office.

Prof. Alfred R. Wallace's pamphlets. If a man die, shall he live again? a lecture delivered in San Francisco, June 1887, price 5 cents. A Defense of Modern Spiritualism, price 25 cents. are in great demand. Prof. Wallace believes that a superior intelligence is necessary to account for man, and anything from his pen on this subject is always interesting.

The History of Christianity is out in a new edition, price, \$1.50. The works of Henry George, sold with standard works and should be in the library of all thoughtful readers. We are prepared to fill any and all orders. Price, \$1.50.

Animal Magnetism, by Deleuze is one of the best expositions on Animal Magnetism. Price, \$2.00, and well worth the money. How to Magnetize by Victor Wilson is an able work published many years ago and reprinted simply because the public demanded it. Price, 25 cents. Protection or free trade? One of the ablest arguments yet offered is Charles B. Stebbins's mercurian Protectionist, price, cloth, 75 cents, paper cover, 25 cents. A most appropriate work to read in connection with the above is Mr. Stebbins's Progress from Poverty, an answer to Henry George's Progress and Poverty. This work has run through several editions and is in great demand, price, cloth, 50 cents; paper 25 cents.

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A new edition of Dr. J. H. Dewey's, The Way, The Truth and Life is out. This work has had a large sale and is still meeting with great success. For sale at this office, price, \$2.00.

rtesian Wells of Antiquity.

It is worthy of mention that it is certain that artesian wells have been common in China from a very remote antiquity. Some of the Chinese wells are said to be 3,000 feet deep. The simple method used by the Chinese, where the drill is raised and fell by a rope, instead of a rigid rod, has lately been employed in Europe with advantage.

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"For years my blood was in an unhealthy condition. After having tried other medicines without success, I have lately taken Ayer's Sarsaparilla, and with the best results. I think this medicine is the only blood-purifier that can be absolutely relied upon."—Mrs. Oliver Valentine, 144 Quincy st., Brooklyn, New York.

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"For many years I was troubled with scrofulous complaints. Hearing Ayer's Sarsaparilla very highly recommended, I decided to try it, and have done so with the most gratifying effects. I am convinced that Ayer's Sarsaparilla is the best possible blood-medicine."—John W. Starr, Laconia, Ind.

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Real Estate is advancing in price and is very attractive to investors. In eight months we have sold over \$600,000 of property largely to non-residents. Every buyer, who has not sold, could do so at a large profit. The advance in 6 months has exceeded 150 per cent. in some cases.

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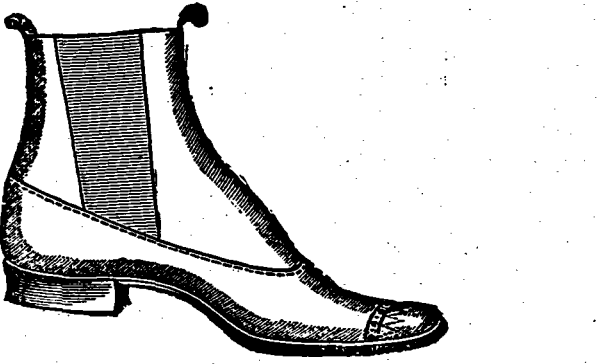
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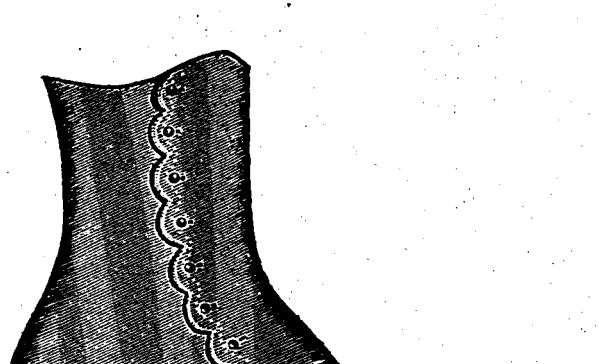
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Organized Spiritualism.

(Continued from First Page.)

ceremonies, however absurd, still sways the consciousness of the masses. Positive science and the rational powers of the mind are yet undervalued, while sentiment and imagination rule the religious world as of old.

So long as the organized powers above alluded to maintain their strength we may cry the "Fatherhood of God and the brotherhood of man," as it has been heretofore cried, in vain.

The traditional God was not a loving Father, but a fickle tyrant, and the most ancient organized Christian church nourished the rule of cast and the sway of spiritual tyranny through a God's vicegerent and his myrmidons amongst men.

To expect success, must we not write upon our banner of *Unity* some name that will give expression to our distinctive ideas? The reign of the natural and rational, in the place of the miraculous; the spiritual oneness of the world on a basis of righteousness, law, order and growth, in the present and in the future. And above all else, the ascertained certainty of our continued lives in higher, natural, orderly, and more beneficent spheres of being, with which we may now attain to a limited intercourse, and from which we may well hope for a fit and uplifting in our present path of toil and struggle upon earth.

If God be the universal Father, it is because we and all things else are outgrowths from His Infinite Spirit. One man or set of men cannot elect for beatitude and salvation, while another is condemned for damnation, as the Christian church must teach or believe its "word of God," but all are children of the Infinite, and hence brothers under the laws of upward development and equalizing competition. Less than such as these, methinks, will hardly be worth the naming as that "movement for all true hearts" to arouse anew a living faith in the "brotherhood of man," and as you say, "call for a descent of new powers" upon the earth.

Love, in the spirit world, is the joyous heritage of wisely ordered, instinctive spiritual affinity, while the charity that there seems to abound in such ample measure is not the pompous special giving of gratuity to the needy, but the kind instruction, assistance and patient waiting upon the weak and erring, to work out their own beatitude in the inexorable divine order.

Such are the ordained methods of the true "brotherhood of man."

Should not our banner of advanced thought also formulate the idea that the life we now live is not a fallen and worthless one, but is worthy of earnest efforts toward the subduing of imperfections and the rendering of our present home a more fitting nursery for advancement in goodness and truth? With- out waiting for the removal of old, stolid dogmas, many have already grown in the practice of this idea, and might hail with pleasure its open formulation.

Reckless, Del.

M. A. CLANCY.

The request for a statement of "best thought" on the subject of unity among Spiritualists, embarrasses me not a little. Not that I have not some thought on the matter, but fear that the difficulty of making it perfectly clear and plain is too great to be surmounted in a brief space.

For the reasons stated in your editorial in the JOURNAL of this date, uniformity of belief among Spiritualists cannot be expected. They come from every walk in life, from all beliefs as well as from no belief in religious or creedal matters, and each necessarily brings with him his antecedent mental education. As Spiritualists, the platform upon which they can agree is very limited, as it seems to me, and may be summed up in the belief in a continued life after so-called death, and the fact of communication between the two worlds, temporal and spiritual. But so long as this remains a mere belief, without the perception of the moral consequences thereby imposed, no change can be reasonably looked for in our social and material conditions. And right here, it seems to me, is the point for every Spiritualist to question himself, whether the knowledge which Spiritualism brings to him does not at the same time bring with it a responsibility of the highest and most strenuous character, to use his best efforts in all ways for the amelioration of the condition of his fellowmen here and now. Spiritualists, above all, should be progressive; they should not be contented with the present social status. Under the question, "What are we here for?" I find in a newspaper the following answer: "We are here to do each other good. We are here to help each other when help is needed. We are here to add to the joys and diminish the sorrows of mankind. We are here to aid the weak, encourage the strong, chide the erring, lift up the fallen and cheer the broken hearted. We are here to watch over each other for good, sympathize with the trials of each other and direct each other in the path that leads to the better things in the great hereafter. We are here not for ourselves, but for others. Our happiness is not dependent on ourselves, but on those by whom we are surrounded. On others we must depend for happiness; we cannot be happy unless others are happy. The man whose hand is against every one, the selfish man or woman, is the most unhappy being on earth."

With the sentiment of this all will agree. But the vital question is: How can this sentiment be best embodied in practical form? I have been a student of sociology for nearly forty years, not from the point of view of the political economist but from the point of view of the Spiritualist. I have long been convinced of the fallacy of the reasoning of those schools which seek to patch the existing social order with a plaster which merely covers a sore. Nothing short of thorough constitutional treatment, spiritual and moral as well as material, can cure the patient of the myriad ills with which he is afflicted. An entire change of poles is necessary. Instead of an appeal to the selfishness of men, to ascertain how little they can do for their fellows—the appeal must be made to their generosity, their nobility of soul, their unselfishness, to see how much they can do for their fellows. It seems to me the education of the Spiritualist, as such, leads naturally into this larger and wider sympathy with human suffering.

For Spiritualists to form a sect of mere believers in a certain creed, however simple and acceptable it may be, cannot possibly do more than add another to the almost countless religious sects, already so numerous that their power either for good or evil is well-nigh dissipated. Instead of this, it seems to me, the appeal to Spiritualists should be to engage in some form of practical humanitarian activity which shall make the brotherhood of man a living, everyday reality, instead of a mere sentiment, as now entertained by even our most advanced reformers. In the same number of the JOURNAL in which appears the appeal for unity among Spiritualists is a stirring editorial in behalf

of the thousands of down-trodden, over-worked railroad employees, who are killed by the thousand through the neglect of their employers to provide safe-guards against accident, and who are compelled to work seven days in the week the year round, with no hope of redress unless the general sense of justice of the community be made to react upon the railroad corporations. And this reaction, it is clear, can only be made effective by the people expressing through their law-making power their wishes and demands in this respect.

This same method, if properly applicable to redress the wrongs of railroad employees, must be equally applicable to redressing all forms of corporate wrongs under which the people now suffer; and the legitimate inference must be that, in order to remedy these wrongs, such laws must be enacted and such men elected to enforce them as will effectively do the work required.

And if this method is applicable to correcting corporate wrongs, why is it not also applicable to redressing those inflicted by individuals? Is it any less wrong, and an outrage upon the community's sense of justice, for individuals to compel thousands of sewing women to work for starvation wages than for a corporation to compel its employees to work under unjust or dangerous conditions?

These questions address themselves to the intelligent and humane of whatever sect or party, but with special and peculiar force to Spiritualists, who should really occupy higher moral ground than their less fortunate fellowmen.

The only effective unity which can take place among Spiritualists is one, as it appears to me, in which they can join with those not professing Spiritualism—and the greater should always be willing to accommodate itself to the lesser, its sign of greatness—for the purpose of ameliorating our social, commercial and industrial condition, thus bringing it into harmony with high moral and spiritual laws. As this cannot be accomplished by single, individual effort alone, it must result that only the people in their combined and collective political and cooperative capacity, through the ballot-box, can bring about such changes in the body social and industrial, as reason, justice and humanity demand.

Washington, D. C.

ATHENS.

Your welcome appeal for "unity" I have read with care, and heretofore you have had two articles of mine showing the necessity of organization, and the centralization of our belief and doctrine into some single form around which all Spiritualists might rally with as much enthusiasm as the old Omami and Turks did when they cried, "There is no God but Allah, and Mahomet is his prophet."

I supposed that in my article published in the JOURNAL of March 24, I had embodied in a simple form our cardinal doctrine which I will here re-insert as follows:

1. Belief in God, the Divine Being, a God of love, eternal, omnipotent, omniscient, and omnipresent; the first and last; the beginning and end; who was, is, and will be; that he is essential love, wisdom, and the one from whom flows all things.

2. Belief in the immortality of man—that every soul exists in a spiritual body after it has put off its natural body, and exists through all eternity in a spiritual body, in a spiritual world; and by avoiding evil while living in the natural body it can progress to all eternity.

3. With every man there are attendant angels and spirits, and by them there is communication with the spiritual world.

4. The spiritual church is universal, extending over the whole globe and is within the reach of all, whether Christian, heathen or pagan. It may include those who believe in the Bible as the word of God, and those who do not; it will include heathens and gentiles who are now considered as remote from any church, for Spiritualists believe that all who lead a good and useful life can receive rational illumination from the Spirit-world.

5. This universal church is both spiritual and natural; its essentials, love and wisdom, with an abhorrence of evil. It ignores all priesthood and ecclesiastical forms of government; but as some form of government is necessary, it must be simple and unostentatious; its manner and forms of worship are left to the free will and option of every individual society, providing respect is held for what is true, virtuous and good.

6. The spiritual religion is true, rational and philosophical, and, based upon laws revealed from heaven, it holds that nothing can exist without form; that thoughts, ideas and affections have form, and that these in the Spirit-world are represented by birds, beasts, reptiles, insects, houses, gardens, earths, seas, lakes, and everything therein or thereon.

7. The whole universe, therefore, is an expression in continual operation of the Divine Mind, for substance is perpetual existence. The Divine activity is ever going forth as one of the divine spheres, of which there are many; this activity causes the fires in all the natural suns from whence are born the planets and satellites; these latter are prepared, through lower to higher forms to become the birth place of man whose soul is immortal and his existence eternal.

But if this platform is not simple enough, then surely your declaration is so plain and easy to understand that all who are worthy of being called Spiritualists will exclaim as I do, "well done good and faithful brother, your simple creed 'God is the Universal Father; man is the universal brother, and the spirit of love and truth is the one working life of both'—this I say is the best and clearest form expressing our doctrine that I have yet seen, and to which I cheerfully assent and I have no doubt the Spiritualists throughout the whole world will say amen!"

Now comes the task—How and in what manner shall we organize? I say let the champion and defender of true Spiritualism, Col. John C. Brady, issue a call for a convention of Spiritualists to be held in Chicago on some date of 1899 or 1890, inviting Spiritualists from all parts of our country and from all quarters of the globe to send delegates; thither we will go and form a constitution under which we may organize and work in "Unity."

Washington, Arizona.

GEO. W. WALROND.

The question has been asked: "How shall Spiritualists utilize the vast work which has been accomplished in the last forty years?"

There is no denying the fact that at the present moment there is, in the field of Spiritualism, "a vast deal of undisciplined thought and conjecture," that every lecturer has his "fad," and that there has "accrued around the movement a sort of democratic iconoclasm, fatal to all unity or co-operation." How to ameliorate this state of affairs should be the question to be considered first

of all. There is an almost unlimited supply of literature and record of phenomenal fact connected with the spiritualistic philosophy, but the many writers differ largely in thought, though the facts related bear a resemblance in the majority of cases.

I beg strongly to recommend that almost the first duty in connection with the solution of the question stated should be to summarize and systematize, under recognized heads and subdivisions, the various philosophies and teachings, and the varied phenomena which, during the present century, have been recorded as coming under recognized spirit laws and conditions. All exceptional phenomena or facts which fail to come under such laws to be listed as *exceptional pro tem*. There is undoubtedly a lack of knowledge as to the uniformity in the operation of spiritual laws, which I think would be remedied were the already ascertained facts brought under scientific and systematic treatment.

Spiritualism reduced to a science would remove very largely the "democratic iconoclasm" which is universally felt to be fatal to all unity or co-operation. A convention of all the most experienced Spiritualists, mediums and others, possessed of educational or scientific ability, should be held, to examine into the literature on the subject, so that an essence of all the leading truths may, on broad lines, be promulgated everywhere. Unity in this particular phase of the subject would tend very much to produce unity of action.

As an addenda, tabulated forms of all the authenticated facts and phenomena that have been recorded during the present century should be gathered, each class of phenomena being in a separate table. Each fact should contain the following information:

No.	Place and date of occurrence.	Nature of the phenomena, particulars, etc.	Evidence of corroborative testimony.
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Great care should be exercised in the preparation of these tables, in order that each record may be placed beyond the realm of quibble or dispute.

Regarding the religious subjects, there is certainly a wide range of thought, as there is indeed in every phase of science or philosophy, but a general basis or foundation might be laid down containing the fundamental truths which are universally found in the teachings of every honest advocate of the philosophy. The spirits themselves vary widely in thought, but the same great truths are undoubtedly manifest, though differently expressed.

The religious element of Spiritualism should be broadly yet clearly defined, and stated in such a manner that the leading lines may be readily comprehended by one and all. Indeed the majority should be enabled to penetrate beyond the surface of things and read between the lines.

That every lecturer has his "fad" is too true, but a collection of all the leading truths would largely check the unhealthy growth of "individualism."

A very great want is also felt in the absence of a dictionary of spiritual phrases, terms and expressions. To render the science, philosophy and religion of Spiritualism more intelligible, a vocabulary of every prominent word, term and phrase that are continually found in every book or pamphlet, should be prepared, with full explanation of their meanings as generally understood.

How often do we hear the terms "spirit" and "matter"? What do we mean by them? If we cannot give a clear definition we have no right to use them. It is often noticeable that many lecturers and others have certain stock phrases, the meaning of which they are quite unable to explain.

A properly prepared list of all such terms, etc., with their full meaning would afford one and all the means of grappling with some of the mystical phrases so often encountered.

I am confident that a comprehensive vade mecum of Spiritualism comprising:

1. The science, philosophy, and religious teachings.
2. Tabulated forms of verified phenomena of every kind.
3. A glossary of terms, and phrases with full explanations.
4. Extracts from the principal authorities, writers, and others, both ancient and modern on the subject.
5. General and miscellaneous information, chronological records, biographies in brief of all the world's reformers and thinkers, and useful tables in connection with Spiritualism generally.
6. A concise history of the origin and progress of all religions would tend greatly to harmonize the teachings as a whole, and create a uniformity of action beneficial to Spiritualists and cause alike.

The order of arrangement of the vade mecum may be altered or modified. I have merely, in the spur of the moment, roughed out an outline of a practical nature which I think if carried to a successful issue in the manner briefly indicated will be productive of great results. There are some other points I will touch upon in a second paper.

Montreal, Canada.

D. P. KAYNER, M. D.

Your editorial entitled "Unity," in the RELIGIO-PHILOSOPHICAL JOURNAL of Oct. 12th, is so full of right thoughts and so deeply imbued with the correct principles of Spiritualism that it should elicit the most earnest attention of all thinking minds, and especially of all spiritually minded persons. The adage that, "In Unity is strength," is everywhere exemplified in nature. "A two-fold cord is strong; a three fold cord is stronger, and a four-fold cord is not easily broken." A single drop of water possesses but little power, but a combination of those drops "makes the mighty ocean," and, by the law of gravitation, creates a power in the cataract no mortal hand can stay. A single thread of the cocoon of the silk-worm will scarcely sustain the weight of the tiny ball, but a combination of those little threads, properly united, will form a cord that will resist an immense power. These principles hold throughout all the departments of social being as well as in the realm of the physical, and, progressively, as we rise to the sphere of the spiritual.

No such opportunity has ever been offered to the world as is now afforded Spiritualists to unite for mutual advancement in psychic research and spiritual growth. Hitherto, when an illuminated seer has risen up to declare the truth as revealed to him, he and his followers have been held by the superstitions of the age, so much under their ban—that often their lives were the price of their acceptance of the spiritual light offered them. That time has now gone by. The hammer of the iconoclast has shattered the idols of superstition and destroyed the bigot's power. The advance of thought and the increase of scientific knowledge has rendered it impossible to rekindle the fires of Smithfield, or restore the holy (?) inquisition.

The teachings of modern Spiritualism have

so permeated all societies of men that it cannot be put down, and now is the time to unite in carrying forward the work until Spiritualism becomes so spiritualized that the narrow stream between the two worlds shall become bridged and daily communion be established as the natural result.

Spiritualism has come to do away with superstition and the teachings of the false, so-called religious ideas and to establish a religion founded on the nature of the soul and the wants of man. It has come to "create a new heaven and a new earth," and when mankind become indeed spiritualized, i. e., live up to the highest order of human intelligence as developed through the refined and cultivated interior perceptions, then will they daily and hourly search their own minds to discover, overcome and banish therefrom everything that partakes of evil, and earnestly strive to cultivate within themselves only the noble, the good and the true, the fruit whereof will be unity, peace, harmony and brotherly love.

All evil habits, desires and passions must be overcome by self-searching and individual effort before the bonds which hold one to them can be removed, and a higher state attained; and if not accomplished in this state of existence they will be carried over into the next, to be outgrown only through ages it may be, unless the desire to rise above such conditions becomes strong enough to break the bonds of the individual "Hell" which each one has made for himself and taken along with him. To break away from all habits, associations, morbid desires and evil passions here, prepares the spirit to enter the portals of light when it casts aside its mortal tenement, and "Hell" to such has no relation. He has made a heaven and carried it with him.

By the union of all thus spiritually minded, a psychic force will be inaugurated or set in motion that will help to build up the mass into one common brotherhood, in which each will help the other, and all will be strengthened and spiritualized through the united soul-powers of the whole. Helpful spirits will aid their endeavors and the two worlds will be brought together for the mutual advancement of the race.

St. Charles, Ill.

MRS. MARY V. PRIEST.

Your timely and most comprehensive editorial upon "Unity," in the JOURNAL of Oct. 12th, finds a glad echo on the shores of the Pacific in the hearts of those who have long been wedded to the cause for which you have labored so valiantly and long. "God speed the right" and uphold those brave and noble souls who have striven so patiently, so faithfully, so ardently for the establishment of His Kingdom upon the earth! Who can resist such an appeal? Its terms so broad and simple that none can reject who are worthy of the name of Spiritualist. Not one word could be added for its complete effectiveness, nor one word withheld without marring its beauty and sweetness. Brief, comprehensive, complete, an expression of faith at once so free and spontaneous as to leave no choice to lovers of the higher truths of Spiritualism save to subscribe to it.

Forty years since the world was aroused from its lethargic faith, based upon medieval experiences and legend, by a tiny rap upon the gates ajar seeking admittance to this sphere of life for the Prince of Wisdom. Dwarfed by his environment, handicapped by the ignorance of many who espoused his cause, thrown into disgrace by those who worshiped by those unable to tell the true tone from the false one, what wonder that his stature is not more lofty, and his bearing more majestic? More wonder is it that he lived and thrived. But he was the offspring of truth, whose light is inextinguishable and whose life knows no end. Through earnest seeking and persistent endeavor he found rare and perfect instruments through whom to voice his spirit, and year by year his tone has grown more manly, his thought more mature, his spirit more exalted, proclaiming to the world the purest ethics, the surest faith and more of the science of life than the world had hitherto known.

For a quarter of a century the RELIGIO-PHILOSOPHICAL JOURNAL has sought to make the world acquainted with this spirit of truth. Hard and bitter as the battle has been to keep his garments unsullied, to protect him from his friends as well as his foes, all who are acquainted with the JOURNAL and its work must needs concede to it the glory of having preserved the purity of its name. The ripest scholars of our country, the deepest thinkers and the purest minds have sought through the JOURNAL a closer acquaintance with this heaven-born guest with such profit and pleasure to the hungry souls who are seeking knowledge which shall enrich this life and educate us for that which is to come as can come by and through no other source.

Emerson has said: "The way to mend the bad world, is to create the right world." After all these years of instruction in the higher truths of life, are we not yet able to "Create the right world," and can we justly hope to chain this Prince of Wisdom to our side unless we in turn do something by way of establishing his kingdom upon the earth? It is wisely suggested by the JOURNAL that unless we do take heed to our privileges we may lose them. And surely no broader plan has been offered for "Unity" than that of the JOURNAL. Let the result of "Unity, Organization, Fellowship" be as apparent in our ranks as in that of our vast armies during their struggle for human rights. And be assured the victory will be as complete and glorious; and the star of hope, illumined by the moons of wisdom, love and truth, will dispel all superstition, doubt and fear, and emancipate the souls of mortals from bon dage to the flesh forevermore.

Seattle, Washington.

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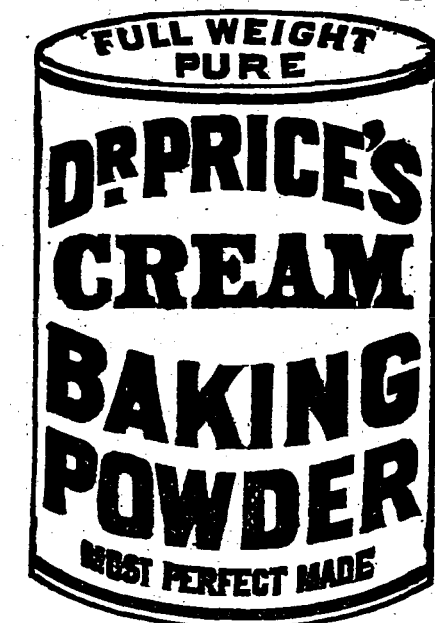
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